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॥ श्री ॥

श्रीमन्महाभारततात्पर्यनिर्णयः

(अध्यायाः १—९)

KUPPUSWAMY SASTRI
RESEARCH INSTITUTE
84, R.H ROAD, MADRAS-4

SRIMAN

Mahabharatha Thathparya Nirnaya

OF

Srimad Ananda Theertha

(Part I, Adhyayas I to IX)

with English Translation of the original text and notes from the unpublished commentary of Sri Vadiraja Swami thereon

BY

B. GURURAJAH RAO, B.A., B.L., *Retired Sub-Judge*,
(Madras Judicial Service), Author of the
Ancient Hindu Judicature, etc.

WITH A FOREWORD

BY

Rao Bahadur B. VENKATESACHAR, M.A.,
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FOREWORD

The Mahabharatha Tatparyanirnaya occupies a high place among the works of Sri Madhwacharya, in fact, the Acharya himself is inclined to give it the highest place. The work consists of 32 chapters and is in a large measure concerned with relating the incidents of the Mahabharatha so as to bring out the religious and philosophical import of the great epic. The three chapters at the beginning are of an introductory character. In the first, a rapid and yet comprehensive survey of the entire Brahmanical religious literature of India including the Brahmasutras of Badarayana is made, and the fundamentals of the Dwaitha philosophy are established. In the second chapter, what has been established in the first is shown to be borne out by the teachings of the Mahabharatha. This is done by quoting significant passages from the epic and commenting on them wherever necessary. According to Sri Madhwa the Mahabharatha contains the essence of all Indian religious literature and as an authority occupies the highest place. It is for this reason that he lays particular emphasis on what the epic teaches concerning the nature of the Supreme Being and the relation of the animate and inanimate world to the great Being. In the third chapter an account of the creation of the world and the order in which the Devas emerge from Sree Hari at the time of creation are given. The story of the Ramayana is related in the next six chapters. The Avathar of Sree Vyasa (Badarayana) forms the subject matter of the tenth chapter. In relating the story of the Mahabharatha to which the rest of the work is devoted, the incidents described in Harivamsa and Bhagavatha are dexterously woven into the fabric of

the narrative. Throughout the work one of the main objects of the Acharya has been to reconcile the apparent inconsistencies and contradictions which are found in these three great works. How convincingly the reconciliation has been effected, a careful student of the work cannot fail to recognise.

To the Acharya, the lives of the heroes and sages described in the epic illustrate the practical side of the philosophic teaching embodied in his own works. Religion and philosophy are to be the guides of right conduct and right living. "There is no greater sin," says Sree Madhwa, "than for a man to profess religion and philosophy but lead a life that bears no relation to his professions." In the Mahabharatha Sree Vyasa has related the lives of the good and the wicked so that those who seek the grace of God may find in the lives of the good, examples to follow and see in the lives of the wicked what a righteous person should detest and avoid.

The main intention of the divine author in composing the epic is to narrate the glorious deeds of Parabrahma Vasudeva. The following quotation taken from the very first adhyaya of the epic brings out this point quite clearly:

वासुदेवस्तु भगवान् कीर्त्यतेऽत्र सनातनः ।
स हि सत्यमृतंचैव पवित्रं पुण्यमेव च ॥
शाश्वतं ब्रह्म परमं ध्रुवं ज्योतिस्सनातनं ।
यस्य दिव्यानि कर्माणि कथयन्ति मनीषिणः ॥
यं ध्यायन्ति सदा मुक्ताः ध्यानयोगबलान्विताः ।
प्रतिबिंबमिवादर्शे यं पश्यन्त्यात्मनि स्थितं ॥

"In the Mahabharatha the glory of Bhagavan Vasudeva is narrated. He is the Good, the True, the

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Holy, the Just, the Eternal Para Brahma, the Unchanging and the Beginningless Light. It is His divine acts that the learned delight to relate. The released souls possessing the power of contemplation, ever meditating on the Lord, see Him as in a mirror seated in their hearts."

Other subjects—the lives of the great warriors and sages, nay, the great battle itself which is narrated at great length—must be viewed as subsidiary to this main theme and are significant only when understood in relation to it. The Avathars of Sree Vishnu take place when the unrighteous, and the wicked flourish on the earth. The great Avathar of the Divine Being as Sree Krishna took place at a time when great Asuras such as Kali (Duryodhana) and Kalanemi (Kamsa) were born on the earth and oppressed the righteous devotees of God. The Mahabharatha itself is to be looked upon as a work depicting the ever recurring conflict between the two opposing aspects of human existence, namely, good and evil. God is always on the side of the righteous and in the epic we find Him espousing the cause of the Pandavas. He is their unfailing friend and guide, for, does He not Himself say?"

ऐकात्म्यं मां गतं विद्धि पाण्डवैर्धर्मचारिभिः ॥

"Know, Duryodhana, that I identify myself with the Pandavas whose guide in life is Dharma."

(Udyoga Parva).

The most prominent figure among the Pandavas, Bheemasena, represents goodness and virtue, just as on the opposite side Duryodhana, the incarnation of Kali represents evil. A superficial reader of the Bharatha would be inclined to place Arjuna as the most

prominent among the Pandavas. This, according to the Acharya, does not represent the intention of the author of the epic. The real hero is Bheemasena. This will be clear when one assesses the actual achievement in overcoming evil, for it is Bheema who slays Baka, Kichaka, Jarasanda and the hundred sons of Dhritarashtra including that archetype of wickedness, Duryodhana.

तन्निदर्शनमत्र सुरासुरसंचये हरिकृतं प्रविशेषमुदीक्षितुं ।
प्रतिबिम्बमुखेन च भीमसुयोधनौ स्वपरपक्षविदा कथिता कथा ॥

"To illustrate this difference in the treatment by Hari of the righteous (the Devas) and the wicked (the Asuras) the story of the Mahabharatha is related as a conflict between two sides, the side of Sree Hari, that is, of the Devas, being represented by Bheema and the side of the Asuras by Duryodhana."

That Bheemasena is the most prominent figure among the Pandavas is borne out not only by his actual achievement in overcoming evil, but also by the express statements of those ranged against him on the opposing side. For instance, says Duryodhana in the first Adhyaya of Bhagavadgitha :—

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितं ।
पर्याप्तंत्विदमेतेषां बलं भीमाभिरक्षितं ॥

Duryodhana :—" I feel as though our army protected by Bhishma is not capable of withstanding the onslaught of the opposing Pandavas whereas the army of the Pandavas protected by Bheema appears quite equal to the task of overpowering us."

Here, Duryodhana does not mention Arjuna or the Army Chief, Drishtadyumna, but mentions Bheema as the one person of whom he is afraid, for he thinks that it is the valour and strength of Bheemasena which will be the deciding factor in the impending mighty struggle. Again, Dritarashtra laments over the folly of his son Duryodhana and sees nothing but disaster to his sons in the ensuing battle. He has a clear vision of the indomitable courage and strength of Bheemasena, the terrible. For he says:

सर्व एते महोत्सहा ये त्वया परिकीर्तिताः ।
एकतस्त्वेन ते सर्वे समेता भीम एकतः ॥
अस्त्रे द्रोणार्जुनसमं वायुवेगसमं जवे ।
महेश्वरसमं क्रोधे को हन्याद्भीममाहवे ॥
अगदस्याप्यनतुषो विरथस्य विवर्मणः ।
बाहुभ्यां युध्यमानस्य कस्तिष्ठेदग्रतः पुमान् ॥

"Oh! Sanjaya, all the warriors on the side of the Pandavas whose valour you have described taken together are equalled by Bheema as a single combatant. In archery Bheema is equal to Drona and Arjuna; in swiftness, he competes with the Wind; and in wrath he is the equal of Maheswara; who is there who can slay such a one on the battle-field? Without the mace, not armed with bow and arrow, not seated in a chariot, with no armour, when Bheema begins to fight the foe with the bare strength of his two arms, who is there, bold enough to stand before him and oppose!"

• •

The Mahabharatha relates the story of the great battle so as to convey also an allegorical meaning. Here,

Vrikodara (Bheemasena) represents loving devotion to God, Divine knowledge coupled with the absence of desire for worldly things, power of quick apprehension, retentiveness, fortitude, steadiness, resourcefulness, vitality and strength. Vayu embodies these ten attributes and so Bheema, an avathar of Vayu, must also be taken as representing these attributes. Saraswathi is the presiding Deity over all knowledge and Draupadi, an incarnation of Saraswathi, therefore is the emblem of knowledge. Duryodhana the incarnation of the satanic Kali stands for ignorance, folly, and other evil attributes. Dussasana is wrong knowledge, Sakuni stands for atheism and the other followers of Duryodhana represent other evils. Those on the side of the Pandavas represent moral merit and their guiding star is the Supreme Being, Vishnu, the God of Righteousness. This allegorical significance, according to Sri Madhwa, must not be lost sight of by a student of the epic.

Another point which Sree Madhwa wants to bring out in his Nirnaya is that the Mahabharatha when carefully examined reveals the gradation in the heirarchy of the Devas. In the second adhyaya a careful examination of the entire epic is made from this standpoint and the gradation determined. Great importance is attached to this gradation in the system of Sree Madhwa. That Sree Narayana stands supremely high at the top of this heirarchy is the one realisation that will secure Divine grace for the devotee leading to salvation. In the Githa this fact has been declared by Sree Krishna Himself in the following emphatic words:

यो मामेवमसम्मूढो जानाति पुरुषोत्तमम् ।
स सर्वविद्भजति मां सर्वभावेन भारत ॥

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"He who thus devoid of all delusion understands me as the Highest Purusha will have grasped the essence of all the Sastras and served me in every way."

Also in the Veda we have:

"Among the Gods Agni is the lowest and Vishnu the highest, in between come all the other Gods."

अग्निर्वै देवानामवमो विष्णुः परमस्तदंतरेण सर्वा अन्यादेवताः ॥

It is a matter for congratulation that Mr. B. Gururajah Rao has begun to translate this important work of the Acharya into English. He has now completed translating the first nine chapters. The task of translating a Sanskrit work into English is always a difficult one. It is not often easy to bring out the force of the original in a foreign language. But Mr. Gururajah Rao has executed this task with great skill and has given us a readable translation of the first nine chapters. It is to be hoped that he will be able to complete the task by translating the rest of the work. Those who cherish a desire to understand the precious religious philosophy treasured in the great works of our saints and thinkers but are not able to read the originals must feel grateful to the author for having placed before them the translation of a work composed by the great religious philosopher who by his work and his life showed the path that leads to Divine Grace.

आनंदतीर्थनामा सुखमयधामा यतिर्जीयात् ।
संसारार्णवतरणिं यमिहजनाः कीर्तयन्ति बुधाः ॥

"May the Saint Ánandatheertha, the home of abundant bliss whom the wise consider as the boat for crossing the ocean of bondage (samsara), shine victorious."

(Baladeva Vidyabhushana's Prameya Ratnavali).

Bangalore,
21—7—1941.

B. Venkatesachar.

ॐ

श्रीमन्महाभारत तात्पर्यनिर्णये

प्रथमोऽध्यायः ॥

नारायणाय परिपूर्णगुणार्णवाय विश्वोदयस्थितिलयोन्नियतिप्रदाय ।
ज्ञानप्रदाय विबुधासुरसौख्यदुःखसत्कारणाय वितताय नमो नमस्ते ॥१॥

Sriman Mahabharatha Thathparya Nirnaya

ADHYAYA 1.

1. Repeated pious salutations to Thee, Oh, Narayana, who is, like the Ocean of full and auspicious attributes, who is the cause of origin, sustenance, destruction and supreme guidance of the universe, who is the giver of all knowledge, who is all pervading and who is the abiding cause of salvation to the Gods and damnation to the Asuras.

Note 1. Srimad Madhva Acharya addresses Narayana directly, as he realized the abiding presence of Sri Narayana always.

2. Though the single term Narayana conveys all His attributes, the various other attributes mentioned are intended to show how clearly different He is from the Souls.

3. The first invocatory verse may also be taken to convey briefly the meanings of the four Adhyayas of the Brahma Sutras or at least of the first two Sutras of the first Adhyaya.

आसीदुदारगुणवारिधिरप्रमेयो नारायणः परतमः परमात्मसंज्ञः ।
संशांतसंविदखिलं जठरेनिधाय लक्ष्मीभुजांतरगतःस्वरतोऽपि चाग्रे ॥२॥

2. This Narayana, who is like the ocean of excellent attributes and who is (therefore) completely unknowable and who is superior even to Lakshmi, alone existed even before the creation of this universe, keeping within His

stomach all the sentient beings with their consciousness suppressed, and resting on the shoulders of Sri Lakshmi, though capable of deriving pleasure through Himself.

Note—This verse explains the purport of the Sruti Text आत्मावा इदमेक एवाग्र आसीत नान्यत्किंचनमिषत् which describes the state of Brahman just before creation. The knowledge of creation as well as destruction of the Universe is necessary in order to have a correct idea of the hierarchy of divine beings. Unless this gradation is well understood, the supremacy of Vishnu cannot clearly be grasped.

The term संज्ञांतसंविदखिलं is interpreted as meaning that He kept all knowledge within himself as there was none yet to whom it could be conveyed (Sri Vadiraja).

तस्योदरस्थजगतः सदमंदसांद्रस्वानंदतुष्टवपुषोपि रमारमस्य ।
भूत्यैनिजाश्रितजनस्य हि सृज्यसृष्टावीक्षाबभूव परनामनिमेषकांते ॥३॥

3. At the end of a Brahma's lifetime which covers one hundred years of Brahma called Para, which is after all like a little wink for Maha Vishnu, a desire to bring into physical being the Souls fit to be so created for their own benefit because of their dependence on Him, came to Him who, though Himself possessed of a body consisting of unmixed and condensed innate bliss, seeks the company of Maha Lakshmi only to delight Her and who had kept the entire world in his own stomach.

दृष्ट्वासचेतनगणान् जठरे शयानानानंदमात्रवपुषः सृतिविप्रमुक्तान् ।
ध्यानंगतान्सृतिगतांश्च सुषुप्तिसंस्थान्ब्रह्मादिकान्कलिपरान्मनुजांस्तथैक्षत् ॥४॥

स्वक्ष्ये हिचेतनगणान् सुखदुःखमध्यसंप्राप्तये तनुभृतांविहृतिममेच्छन् ।
सोयंविहार इह मेतनुभृत्स्वभावसंभूतये भवतिभूतकृदेवभूत्याः ॥५॥

4-5. Having seen the groups of sentient beings resting in his stomach, who after release had only bodies of bliss and were bent upon contemplation of Him and

also of those divine beings like Rujus, Siva, Sesha etc., and of Kali and his followers, and of men, who all lay motionless in slumber and were fit for creation, He thus contemplated.

Desirous of amusement for myself, I shall create these groups of sentient beings by giving them physical frames for attainment of bliss, misery, and mixture of both (in their appropriate abodes). Thus this creation which affords scope for my incarnation also becomes my natural play. It also enures for the development of the natural characteristics of these embodied beings and also for the divine welfare of Prakriti (by enabling her to assume multiple forms).

Note—After Pralaya and before creation, the Souls whose Linga Sariras have been separated as well as those clothed with Linga Sariras remain in the stomach of the supreme Vishnu. Of those whose Linga Sariras have been separated, some fit for heavenly abodes have bodies of bliss, while others destined for eternal hell have bodies consisting only of misery. There may be some released souls also still endowed with Linga Sarira.

Vasudeva keeps the released souls devoid of Linga Sarira while those with Linga Sarira remain in the stomach of Sankarshana. The souls fit for release are handed over to Anirudha while those destined for perpetual samsara are handed over to Pradyumna. (Narada Purana.)

Of the unreleased souls clothed with Linga Sarira, there are 3 classes (1) which are fit for complete release and enjoy bliss thereafter (2) which are ordained for eternal hell and suffer eternal miseries there (3) and those who have experience of both. Usually the first class of beings have their abode in the higher regions, while the second are consigned to eternal hell and the third class suffers from a cycle of births and deaths on the earth. Sri Lakshmi, Mukta Brahma and Vayu have no ignorance. Slumber in their case means only dependence upon Vishnu for the manifestation of their activity.

इत्थं विचिंत्य परमः स तु वासुदेवनामा बभूव निजमुक्तिपदप्रदाता ।
तस्याज्ञयैव नियतापरमापि रूपं बभ्रे द्वितीयमपि यत्प्रवदंति मायां ॥६॥

संकर्षणः स च बभूव पुनः सुनित्यः संहारकारणवपुस्तदनुज्ञयैव ।
देवी जयेत्यनुबभूव स सृष्टिहेतोः प्रद्युम्नतामुपगतः कृतितां च देवी ॥७॥

6-7. Thus contemplating, that omniscient Lord Narayana assumed the name of Vasudeva for the purpose of conferring the status of eternal release like Himself (on souls.) Sri Lakshmi also prompted only by His command assumed her second form which is also called Maya.

Again the same perfectly eternal Lord became Sankarshana whose body is the cause of destruction. Under His command only the same Goddess (Lakshmi) followed under the name of Jaya. For the sake of creation, He assumed the form of Pradyumna and the Goddess also took the form of Krithi.

Note—Creation is of four kinds:—(1) शुद्धसृष्टि—is pure creation by which without any change of form or character, the Lord Himself assumes various forms for the benefit of the world (2) पराधीनविशेषाप्ति सृष्टि—where eternal form like Lakshmi comes under the control of Hari (3) मिश्रसृष्टि—where eternal spiritual forms like those of souls become embodied with physical frames (4) नित्यसृष्टि—creation of what was non-existent before, like the physical universe etc. These two slokas deal with the first two kinds of creation. The following slokas relate to the other two.

स्थित्यै पुनः स भगवाननिरुद्धनामा देवी च शांतिरभवच्छरदां सहस्रं ।
स्थित्वा स्वमूर्तिभिरमूभिरचिंत्यशक्तिः प्रद्युम्नरूपक इमांश्चरमात्मनेदात् ॥८॥

8. Again for the sake of sustenance, the same Lord assumed the form of Aniradha and the Devi became Santhi. Having remained quiet with these forms of His

own for one thousand years (human), this Lord of unthinkable prowess in the form of Pradyumna handed over these souls (kept in his stomach) to his last form Anirudha.

निर्देहकान्सभगवाननिरुद्धनामा जीवान्स्वकर्मसहितानुदरेनिवेश्य ।
चक्रेथ देहसहितान्क्रमशः स्वयंभूप्राणात्मशेषगरुडेशमुखान्समग्रान् ॥९॥

9. This Almighty Lord named Anirudha, having kept in his stomach these souls united to their own beginningless karma (in their Linga Sarira), but without physical bodies (Sookshma Sarira), then gradually made them all endowed with physical bodies beginning with the self born (Brahma), Prana, Sesha, Garuda, Siva and others.

Note—The apparent contradiction between the statements in these two verses 8 and 9 as to Anirudha being the creator and the sustainer is explained by saying that the reference to sustenance in the previous verse relates to स्थूलसृष्टि and the creation referred to in the latter relates to सूक्ष्मसृष्टि (Sri Vadiraja.)

पंचात्मकःसभगवान्द्विषडात्मकोभूत्पंचद्वयीशतसहस्रपरोमितश्च ।
एकःसमोप्यखिलदोषसमुज्झितोपि सर्वत्रपूर्णगुणकोपि बहूपमोभूत् ॥१०॥

10. This Almighty Lord assumed five forms, (viz: Narayana, Vasudeva, Sankarshana, Pradyumna, Anirudha), twelve forms (beginning with Kesava, etc.), and again twelve forms (beginning with Sankarshana etc.), ten forms (viz: Matsya, Kurma etc.), one hundred forms (beginning with Narayana etc.), one thousand forms (beginning with Visvam etc.), forms of Para (पर) (of 18 dijits) and infinite forms. Though identical, equal, and free from every blemish, and full of complete attributes in all these forms, He appeared to be many.

Note—All these multiple forms of the Lord become manifest at the time of creation itself and not separately at intervals. These, though indistinguishable from each other are known as separate by

the peculiar characteristic feature of the Lord known as Visheha Sakti (विशेषशक्ति) and are not separate like those of Jivas which are intrinsically separate. These multiple forms of the Lord become merged at the time of Pralaya. Though they have all become manifest at the time of creation, they are understood as the first, second etc., form not according to the measure of time but according to the sequence in which they manifested themselves to Brahma.

(Sri Vadiraja.)

निर्दोषपूर्णगुणविग्रह आत्मतंत्रो निश्चेतनात्मकशरीरगुणैश्चहीनः ।
अनंदमात्रकरपादमुखोदरादिः सर्वत्र च स्वगतभेदविवर्जितात्मा ॥११॥

11. His form is full of flawless good qualities and devoid of the defects attendant upon physical bodies and their three gunas (गुण). His form composed of hands, feet, face, stomach etc., consists of only bliss, (and knowledge etc.); in all His forms He is devoid of any differentiating feature); and He is independent.

कालाच्चदेशगुणतोस्य न चादिरंतो वृद्धिक्षयौ न तु परस्यसदातनस्य ।
नैतादृशः क्व च बभूवनचैव भाव्यो नास्त्युत्तमः किमु परात्परमस्यविष्णोः ॥१२॥

12. For this eternal supreme Being, there is neither beginning nor end, in relation to time, space, or attribute; and there can be neither growth nor decay; One like Him never existed before anywhere nor is likely to come into being hereafter (and does not exist now). (When there is no equal), can there be any superior to Vishnu who is greater than even Lakshmi?

सर्वज्ञ ईश्वरतमः स च सर्वशक्तिः पूर्णाव्ययात्मबलचित्सुखवीर्यसारः ।
यस्याज्ञयारहितमिंदिरया समेतं ब्रह्मेशपूर्वकमिदं न तु कस्यचेशं ॥१३॥

13. He is all knowing, all powerful, and He is the very essence of innate complete and undiminishing strength, knowledge, bliss, and prowess, and the supreme Lord of all

without whose command, this entire universe headed even by Lakshmi, Brahma and Rudra and others, is not able to do anything.

अभासकोस्य पवनः पवनस्य रुद्रः शेषात्मको गरुड एव च शक्रकामौ ।
वींद्रेशयोस्तदपरे त्वनयोश्च तेषामृष्यादयःक्रमश ऊनगुणाःशतांशात् ॥१४॥

14. The chief Vayu is His image (*i. e.*, similar to him in some respects and also dependent): of the chief Vayu, Sesha, as also Garuda and Rudra, (who will attain Sesha पद्वि later on,) is an image; Indra and Kama are the images of Garuda and Rudra. After these the rest viz., Ahankarikaprana, Anirudha, Moon, Sun etc. are the images of these two (Indra and Kama). Rishis and others deficient in qualities by one hundred parts each in gradation are the images of the foregoing respectively.

आभासका त्वथ रमास्य मरुत्स्वरूपाच्छ्रेष्ठाप्यजात्तदनुगीःशिवतो वरिष्ठा ।
तस्या उमा विपतनी चगिरस्तयोस्तु शच्यादिकाःक्रमशएव यथापुमांसः ॥१५॥

15. After Vishnu, the auspicious Lakshmi is indeed His image and is superior to the chief Vayu and also Brahma. After her comes Saraswathi or Bharathi who is superior to Rudra; Uma and Souparni are the images of Saraswathi; Sachi and others in gradation are the images of these two, just as their husbands.

Note—Paramatma has both male and female forms. In his female form he becomes the image of Lakshmi.

There is no rule however that like their husbands, these wives also are superior to the next male. (Sri Vadiraja.)

ताभ्यश्च ते शतगुणैर्दशतोवरिष्ठाः पंचोत्तरैरपियथाक्रमशः श्रुतिस्थाः ।
शब्दो बहुत्ववचनः शतमित्यनश्च श्रुत्यंतरेषु बहुधोक्तिविरुद्धता न ॥१६॥

16. They (the husbands) are superior to their wives

by hundred, ten, and fifteen parts as stated in the Srutis by gradation. Here the term "hundred" must be understood to mean multitude and therefore there is no contradiction in the Srutis by narration of different grades.

तेषां स्वरूपमिदमेव यतोऽथ मुक्तावप्येवमेव सततोच्चविनीचरूपाः ।
शब्दः शतं दशसहस्रमितीह यस्मात्तस्मान्न हीनवचनोय ततोऽन्यरूपाः ॥१७॥

17. Inasmuch as such superior and inferior forms are always thus natural to them, they remain so even after release. Though the terms ten, hundred, and thousand are indiscriminately used, they do not indicate inferiority, but only superiority.

Note—Every soul has two upadhis one of which is innate and inseparable and the other separable. It is the latter which is separated during release, while the innate differences always remain. After release gradation is determined according to innate differences. Sometimes these souls get greater qualities than their innate ones by the embodiment of other souls in them. Differences in the enumeration of qualities sometimes arise on account of such extraneous conditions (Sri Vadiraja).

एवं नरोत्तमपरास्तु विमुक्तियोग्या अन्ये च संसृतिगा असुरास्तमोगाः ।
एवं सदैव नियमः क्वचिदन्यथा न यावन्न पूर्तिरिह संसृतिगाः समस्ताः ॥१८॥

18. Thus (though some have attained release) there are indeed other souls, headed by Vayu, fit for release, as well as others fit for eternal creation; and also Asuras fit for eternal hell. Thus this unchanging rule always prevails and it never varies at any time. Indeed so long as Sadhana (spiritual evolution) is not complete, all souls are liable to creation.

पूर्तिश्च नैव नियमाद्धि विना हि यस्मात्तस्मात्समाप्तिमपि यान्ति न जीवसंघाः ।
आनंत्यमेव गणशोऽस्ति यतो हि तेषामित्थं ततः सकलकालगता प्रवृत्तिः ॥१॥

19. And inasmuch by divine law, the spiritual evolution of all never becomes complete, therefore the groups of souls also never come to an end. Inasmuch as the groups of such souls are endless, therefore thus is the eternal process of creation pervading all time.

एतैस्सुरादिभिरतिप्रतिमादियुक्तैर्युक्तैः सहैव सततं प्रविचिंतयद्भिः ॥
पूर्तैरचिंत्यमहिमः परमः परात्मानारयणोस्य गुणविस्तृतिरन्यगा क्व ॥२०॥

20. The highest, the wisest, and the supreme Lord Narayana is such that His greatness cannot be comprehended in full, even by all these Devas together contemplating for ever with their intellect sharpened by the study of all the scriptures. How can such qualities extend to others?

साम्यं न चास्य परमेण च केन चाप्यं मुक्तेन च क्वचिदतस्त्वभिदा कुतोस्य ।
प्राप्येत चेतनगणैः सततास्वतंत्रैर्नित्यस्वतंत्रवपुषः परमात्परस्य ॥२१॥

21. His equality cannot be attained even by exalted Brahma, even by any other released soul at any time. How can therefore identity with him whose body is eternally independent (of everything else), and who is superior even to Lakshmi be ever attained by groups of souls which are always dependent?

अर्थोयमेव निखिलैरपि वेदवाक्यैरामायणैः सहितभारतपंचरात्रैः ।
अन्यैश्चशास्त्रवचनैः सह तत्वसूत्रैर्निर्णीयते सहृदयं हरिणा सदैव ॥२२॥

22. All this exposition relating to Narayana has been always determined by Hari himself (as Veda Vyasa) by means of all the Vedic texts as interpreted in their true meaning by the sayings in the Ramayana, Mahabharata and Pancharatra and also by other authoritative sacred texts together with the Brahma Sutras.

नारायणस्य नसमः पुरुषोत्तमोहं जीवाक्षरे ह्यधिगतोस्मि ततोन्यदार्तं ।
मुक्तोपसृप्य इह नास्ति कुतश्च कश्चिन्नानेव धर्मपृथगात्मदृगेत्यधोहि ॥२३॥

23. Narayana has no equal. "I am the supreme Purusha who has excelled all the souls and Lakshmi" (Akshara). All else is subject to misery. He is attainable by the released (souls). There is no difference either between any of the parts of Hari or between His body and His attributes, or between any of His incarnations. He who sees such differences goes swiftly indeed downwards to hell.

Note—This and the next two verses quote the various Sruti and other texts which establish the attributes of Hari referred to in the last 10 verses.

आभास एव पृथगीशत एष जीवो मुक्तस्य नास्ति जगतो विषयेतु शक्तिः ।
मात्रापरोसि न तु तेऽश्नुवते महित्वं षाड्गुण्यविग्रहसुपूर्णगुणैकदेह ॥२४॥

24. This soul is but a reflection (of the Lord) and yet different from the Lord. Even a released soul has no power of any kind such as creation of the world etc. (Oh Lord), Thou hast the body consisting of the six qualities like Iswarya etc. Thy body consists of only complete qualities like knowledge etc. and free from blemishes like Satva, Rajas etc. Thou hast transcended all limitations of time, space etc. None can attain Thy eminence (to any extent, anywhere).

माहात्म्यदेह सृतिमुक्तिगते शिवश्च ब्रह्मा च तद्गुणगतौ न कथं च नेशौ ।
न श्रीःकुतस्तदपरेस्य सुखस्य मात्रामश्नंतिमुक्तपुगणाश्च शतावरेण ॥२५॥

25. Oh Lord of wonderful body, Oh thou cause of birth and release, even Brahma and Siva are not capable of understanding by any means His attributes (fully); not even Lakshmi. How can others (understand)?

Even the holy groups of completely released souls enjoy only parts of His bliss in lower gradation of hundred parts.

Note—The word माहात्म्य is taken to include the wonderful qualities of the Lord described in the Srutis, Puranas and shown in His incarnations. The reference to Lakshmi here is in respect of the description of the superiority of Vishnu and to Her own subordination to Him contained in the Srisukta.

अभासकाभासपरावभासरूपाण्यजस्राणि च चेतनानां ।
विष्णोः सदैवातिवशात्कदापि गच्छंति केशादिगणाः न मुक्तौ ॥२६॥

26. The forms of sentient beings like Pavana, Rudra, Indra etc., are the real and eternal reflection of Vishnu (प्रतिबिंब). Pavana is the reflection of Vishnu. Rudra is the reflection of Pavana. Indra is the reflection of Rudra and so on. Never before nor even after release, these souls headed by Brahma, Rudra, etc. transgress the supreme control of Vishnu.

Note—The doctrine that all Jivas are the प्रतिबिंब reflections of their next superior in rank and ultimately of Vishnu is an important one in the system of Philosophy propounded by Srimad Acharya. Though all sentient and nonsentient things also are in a sense the reflection of Vishnu in respect of form, attributes, etc. still the reference here is only to that aspect of reflection pertaining to attributes in sentient beings. As Sri Vadiraja points out, Srimad Acharya refers here only to the प्रतिबिंब (reflection) of the highest class of beings viz. Mukti yogyas and that too only in respect of their attributes and dependence. The Jivas are said to be reflections of Vishnu etc. in gradation, because of their likeness in form, attributes and depen lence upon the higher beings.

यस्मिन्परेन्येप्यजजीवकोशा नाहं परायुर्न मरीचिमुख्याः ।
जानंति यद्गुणगणान्नरमादयोपि नित्यस्वतंत्र उत कोस्ति तदन्य ईशः ॥२७॥

27. Neither myself nor Brahma nor the great Rishis like Marichi and others, not even Lakshmi and others

understand the totality of His auspicious qualities under whose supreme control (not only myself but several others) and the entire Universe Brahmanda which forms the abode for souls (rest). Who else is the supreme Lord or eternally independent excepting Him ?

Note—This is taken from the saying of Rudra contained in the Bhaghavata in the episode connected with Dhoorvasa.

नैवैक एव पुरुषः पुरुषोत्तमास्तावेकः कुतः स पुरुषो यत एव जात्या ॥
अर्थाच्छ्रुतेश्च गुणतो निजरूपतश्च नित्यान्य एव कथमस्मि स इत्यपि स्यात् ॥२८॥

28. The Purusha sentient being is certainly not one. The supreme Lord (Purushothama) is however one only. How can that sentient being (soul) ever be the supreme Lord (Purusha) when by classification, by goal, by Sruti, by quality, and by innate nature, it is eternally different. Otherwise how can the saying "I am He" be appropriate ?

Note—This gives the substance of the teaching of Vaisampayana to Janamejaya in answer to his query whether the soul is one or many.

सर्वोत्तमो हरिरिदं तु तदाज्ञयैव चेतुं क्षमं स तु हरिः परमः स्वतंत्रः ।
पूर्णाव्ययागणितनित्यगुणार्णवोसावित्येव वेदवचनानि परोक्तयश्च ॥२९॥

29. Hari is the most supreme; and this world is capable of moving or understanding only under His command. That Hari is indeed most independent. He is the ocean (repository) of all pervasive, imperishable infinite, and eternally good qualities. Such is the saying of the Vedas as well as the teaching of Vyasa.

ऋगादयश्च चत्वारः पंचरात्रं च भारतं ।
मूलरामायणं ब्रह्मसूत्रं मानं स्वतः स्मृतं ॥३०॥

30. The four Vedas beginning with Rig Veda,

Pancharathra, the Bharatha, Moola Ramayana and Brahma Suthra are said to be self sufficient authority.

Note—This is a quotation from Bhavishyath Parva Purana. These are additional authorities for establishing the greatness of Vishnu. Pancharathra, Bharatha and Moola Ramayana are also revealed authorities because they are classed as Vedas in the Vedas themselves. Vedas being revealed works are free from the usual defects of human composition. (Sri Vadiraja).

अविरुद्धं तु यत्त्वस्य प्रमाणं तच्च नान्यथा ॥
एतद्विरुद्धं यत्तु स्यान्न तन्मानं कथंचन ॥३१॥

31. Whatever else is not contradictory to these is also authority and not otherwise. Whatever is opposed to these is under no circumstance authority.

वैष्णवानि पुराणानि पंचरात्रात्मकत्वतः ।
प्रमाणान्येव मन्वाद्याः स्मृतयोप्यनुकूलतः ॥३२॥

32. More Puranas also which establish the supremacy of Vishnu are authority inasmuch as they also convey what is stated in Pancharathra. The Smritis like those of Manu and others are also authority so far as they are consistent (with these).

एतेषु विष्णोराधिक्यमुच्यतेन्यस्य न क्वचित् ।
अतस्तथैव मंतव्यं नान्यथा तु कथं चन ॥३३॥

33. In these the supremacy of Vishnu is declared and not of any one else anywhere. Therefore they must be so construed only and not otherwise.

Note—All words like Rudra, Siva etc., primarily apply only to Vishnu and therefore even when their greatness appears to be mentioned in the Vedas etc., it must be taken only in the sense that it refers primarily to Vishnu.

मोहार्थान्यन्यशास्त्राणि कृतान्येवाज्ञयाहरेः ।
अतस्तेषूक्तमग्राह्यमसुराणां तमोगतेः ॥३४॥

34. The other works leading to delusion have been written only under the command of Hari for the attainment of hell by Asuras. Therefore what is said in them must be rejected.

यस्मात्कृतानि तानीह विष्णुनोक्तैः शिवादिभिः ।
एषां यत्र विरोधि स्यात्तत्रोक्तं तत्र वार्यते ॥३५॥

35. Inasmuch as they have been done by Siva and also as directed by Vishnu, whatever is contained therein as being not contradictory to these teachings (of Vedas etc.) is not therefore prohibited.

विष्ण्वाधिक्यविरोधीनि यानि वेदवचांस्यपि ।
तानि योज्यान्यानुकूल्याद्विष्ण्वाधिक्यस्य सर्वतः ॥३६॥

36. Even those Vedic texts which seem to negative the supremacy of Vishnu must be construed consistently (with such supremacy), on account of the supremacy of Vishnu (expounded) everywhere.

अवतारेषु यत्किंचिद्दर्शयेन्नरवद्धरिः ।
तच्चासुराणां मोहाय दोषा विष्णोर्नहि क्वचित् ॥३७॥

37. What little of human similarity Hari may show in His incarnation is also for the delusion of the Asuras; for there is no blemish of any kind in Vishnu.

अज्ञत्वं पारवश्यं वा वेषभेदादिकं तथा ।
तथा प्राकृतदेहत्वं देहत्यागादिकं तथा ॥३८॥

अनीशत्वं च दुःखित्वं साम्यमन्यैश्च हीनतां ।
प्रदर्शयति मोहाय दैत्यादीनां हरिः स्वयं ॥३९॥

38-39. Hari himself for the delusion of Daityas shows (sometimes) ignorance, or dependence, or pain, or dismemberment, or the possession of physical body, or the loss of it etc., or want of capacity, or suffering, or equality with, or even inferiority to others.

न तस्य कश्चिद्दोषोस्ति पूर्णाखिलगुणो ह्यसौ ।
सर्वदेहस्थरूपेषु प्रादुर्भावेषु चेश्वरः ॥४०॥

ब्रह्माद्यभेदः साम्यं वा कुतस्तस्य महात्मनः ।
यदेवं वाचकं शास्त्रं तद्धि शास्त्रं परं मतं ॥४१॥

40-41. There is no kind of blemish in Him. He is indeed completely full of all good qualities. He is supreme Lord whether in His forms abiding in all physical bodies or in His manifestations. How can that great Being be either identical with or equal to Brahma and others. Whatever teaches this is indeed considered the highest scriptural authority.

निर्णयायैव यत्प्रोक्तं ब्रह्मसूत्रं तु विष्णुना ।
व्यासरूपेण तद्ग्राह्यं तत्रोक्ताः सर्वनिर्णयाः ॥४२॥

42. What was conclusively propounded for this purpose in the Brahma Sutra by Vishnu Himself in his incarnation as Vyasa must be accepted. The teachings contained therein settle all points.

यतार्थवचनानां च मोहार्थानां च संशयं ।
अपनेतुं हि भगवान्ब्रह्मसूत्रमचीकॢपत् ॥४३॥

तस्मात्सूत्रार्थमागृह्य कर्तव्यः सर्वनिर्णयः ।
सर्वदोषविहीनत्वं गुणैः सर्वैरुदीर्णता ॥४४॥

अभेदःसर्वरूपेषु जीवभेदः सदैव हि ।
विष्णोरुक्तानि सूत्रेषु सर्ववेदेड्यता तथा ॥४५॥
तारतम्यं च मुक्तानां विमुक्तिर्विद्यया तथा ।
तस्मदेतद्विरुद्धं यन्मोहार्थं तदुदाहृतं ॥४६॥

43 to 46. The supreme Lord made the Brahma Sutra only to clear the doubt caused by the expression of delusive ideas or by the misunderstanding of authoritative texts. Therefore all points should be settled by grasping properly the purport of the Brahma Sutra. Freedom from all blemish, full possession of all good qualities, absence of difference in all forms (of Vishnu,) eternal difference of the souls from Vishnu, preception of Him through all the Vedas, complete release only through knowledge, and gradation even among released souls, all these are taught in the Sutras.

Therefore whatever is opposed to these has been told only for delusion.

तस्माद्ये ये गुणाविष्णोर्ग्राह्यास्ते सर्व एव तु ।
इत्याद्युक्तं भगवता भविष्यत्पर्वणिस्फुटं ॥४७॥

47. Therefore all those qualities of Vishnu described therein must be accepted. The supreme Lord Himself has said all this and more clearly in the Bhavishyat Parva.

एष मोहं सृजाम्याशु यो जनान्मोहयिष्यति ।
त्वं च रुद्र महाबाहो मोहशास्त्राणि कारय ॥४८॥
अतथ्यानि वितथ्यनि दर्शयस्वमहाभुज ।
प्रकाशं कुरु चात्मानमप्रकाशां च मां कुरु ॥४९॥

48 49. "I will soon create this delusion by precept or practice which will delude people. Oh! able armed Rudra,

you also create and cause the creation of delusive books. Show therein what is absolutely false as well as what is partially true. Proclaim your greatness and suppress mine."

Note—This is the saying of Vishnu addressed to Rudra.

इतिवाराहवचनं ब्रह्मांडोक्तंतथापरं ।
अमोहाय गुणा विष्णोराकारश्चिच्छरीरता ॥५०॥
निर्दोषत्वं तारतम्यं मुक्तानामपि चोच्यते ।
एतद्विरुद्धं यत्सर्वं तन्मोहायेति निर्णयः ॥५१॥

50-51. Such is the saying of Varaha Purana. There is still more authoritative saying in Brahmanda Purana, to the same effect. The qualities, form, nonphysical body, and freedom from blemish, of Vishnu, and gradation even among released souls, are all told (therein) to dispel delusion and it is also settled that what all is opposed to this is only for delusion.

स्कांदेप्युक्तं शिवेनैव षण्मुखायैव सादरं ।
शिवशास्त्रेपि तद्ग्राह्यं भगवच्छास्त्रयोगि यत् ॥५२॥
परमो विष्णुरेवैकस्तज्ज्ञानं मुक्तिसाधनं ।
शास्त्राणां निर्णयस्त्वेषस्तदन्यन्मोहनाय हि ॥५३॥
ज्ञानं विनातु या मुक्तिः साम्यं च मम विष्णुना ।
तीर्थादिमात्रतो ज्ञानं ममाधिक्यं च विष्णुतः ॥५४॥
अभेदश्चास्मदादीनां मुक्तानां हरिणातथा ।
इत्यादि सर्वं मोहाय कथ्यते पुत्र नान्यथा ॥५५॥

52—55. It is also said with earnestness to Shanmukha by Siva himself in the Skanda Purana (as follows): Though declared in Siva treatises it must be accepted, being in accordance with the scriptures of the Lord.

3

Vishnu is the only supreme Lord. Realization of Him (अपरोक्षज्ञानं) alone leads to salvation. This is the settled view of all the scriptures. What is contrary to this is only delusive. That salvation results without knowledge, my alleged equality with Vishnu, that knowledge comes only from pilgrimage etc., my superiority to Vishnu, identity of souls like us or even of released souls with Vishnu—all this and more, Oh Son, are stated only for delusion and not otherwise.

उक्तं पद्मपुराणेच शैव एव शिवेनतु ।
यदुक्तं हरिणा पूर्वमुमायै प्राह तद्धरः ॥५६॥
त्वामाराध्य तथा शंभो ग्रहीष्यामि वरं सदा ।
द्वापरादौ युगे भूत्वा कलया मानुषादिषु ॥५७॥

56-57. Even in the Padma Purana relating exclusively to Siva as narrated by Siva Himself, (it is said,) that what was told by Hari to Siva was repeated by him to Uma, (thus):

Oh Sambhu, in My incarnation as man etc. by a part of Myself in the Yugas dating back from Dwapara, I shall always earn boons from you by worshipping you.

Note—Padma Purana consists of two parts, in the first of which the supremacy of Siva is expounded.

As there is no incarnation of Vishnu in the Kaliyuga, it is said द्वापरादौ (dating back from Dwapara.)

स्वागमैः कल्पितैस्त्वं च जनान्मद्विमुखान् कुरु ।
मां च गोपय येन स्यात्सृष्टिरेषोत्तरोत्तरा ॥५८॥

58. Turn men away from me by means of works written by yourself (proclaiming your own greatness). Hide me (from them) so that the process of evolution may

be reversed by undeserving souls following the precepts laid down in one yuga for heavenward march in another yuga, and (thereby) being led to hell.

नचवैष्णवशास्त्रेषु वेदेष्वपि हरेः परः ।
क्वचिदुक्तोन्यशास्त्रेषु परमोविष्णुरीरितः ॥५९॥

59. Nowhere in the scriptures relating to Vishnu or in the Vedas is mentioned any one being superior to Hari. Even in the other sacred books Vishnu is declared supreme.

निर्दोषत्वाच्च वेदानां वेदोक्तं ग्राह्यमेव हि ।
वेदेष्वपि परो विष्णुः सर्वस्मादुच्यते सदा ॥६०॥

60. The Vedic sayings must be accepted on account of the Vedas being free from all human infirmities and in the Vedas also the superiority of Vishnu over all is always proclaimed.

Note—The verses 61 to 69 are these Vedic texts establishing the supremacy of Vishnu.

अस्य देवस्य मीळ्हुषो वया विष्णोरेषस्य प्रभृथे हविर्भिः ।
विदेहि रुद्रो रुद्रियं महित्वं यासिष्टं वर्तिरश्विनाविरावत् ॥६१॥

61. By offering sacrifice (in the shape of meditation etc) to the satisfaction of this Vishnu whose chief quality is play etc. and who showers boons on his devotees, Rudra (whose duty is to bind others by egoism) himself obtained that great position. Oh Aswins, you also similarly obtain the privilege of sharing the sacrificial offering (by worshipping Vishnu.)

स्तुहिश्रुतं गर्तसदं युवानं मृगंन भीममुपहन्तुमुग्रं ।
यं कामये तं तमुग्रं कृणोमि तं ब्रह्माणं तमृषिं तं सुमेधां ॥६२॥

62. (Oh Rudra). Praise that young and fierce Nrisimha (Man-lion) well-known in the Vedas, who dwells in the heart and who is determined to kill all the wicked ones.

Whomsoever I choose to make a Rudra, a Brahma, or a Rishi of great intelligence, I make him such.

Note—These are Vedic utterances by Rudra and even Lakshmi which show their utter dependence upon Vishnu and consequently establish His supremacy over them all.

एको नारयण असीन्न ब्रह्मा न च शंकरः ।
वासुदेवो वा इदमग्र आसीन्नब्रह्मा न च शंकरः ॥६३॥

63. Narayana alone was (in the beginning) and not Brahma or Sankara. In the beginning of all this (world) Vasudeva existed (as the first and foremost) and not Brahma or Sankara.

यदा पश्यःपश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिं ।
तदा विद्वान्पुण्यपापे विधूय निरंजनः परमं साम्यमुपैति ॥६४॥

64. When the seer (Jiva) sees the supreme Lord of golden hue (Who is) the creator, and the progenitor of Brahma, and Who is full of the six attributes, then he (after direct perception) having shaken off the past merit and sin (which have not yet begun to take effect), becomes unaffected by future acts ; and attains the highest similarity (with the Lord in respect of bliss etc.)

Note—This is to show that the soul even after release becomes similar to and not identical with the Lord.

यो वेद निहितं गुहायां परमेव्योमन ।
सोऽश्नुतेसर्वान्कामान्सह ब्रह्मणा विपश्चिता ॥६५॥

65. He, who perceives the Lord seated in the subtle air of the cave of the heart, enjoys along with the wise Brahma (or the Lord) all legitimate desires.

प्रवान्वस्य महतो महानि सत्यासत्यस्य करणानि वोचं ।
सत्यमेनमनु विश्वे मदंति रातिं देवस्य गृणतो मघोनः ॥६६॥

66. I declare positively that the illustrious deeds of the supreme Lord who is Truth are all true. Following the god Indra who by praising the Lord got his desire fulfilled, the Viswe Devas also were gratified.

यच्चिकेत सत्यमित्तन्न मोघं वसु स्पार्हमुत जेतोत दाता ।
सत्यः सो अस्य महिमा गृणे शवो यज्ञेषु विप्रराज्ये ॥६७॥

67. What Hari has created is true indeed and not illusory. In fact it is very much to be coveted. It was obtained after conquest (from Bali and others) and given (to Indra and others.) His greatness (such as is declared in the Vedas) is true. For obtaining greater happiness, I praise Him in all the important sacrifices performed by Brahmanas.

Note—These two verses have been commented upon at great length by Sri Vadiraja Swami. These Vedic texts show not only the reality of the limbs, attributes etc. of the Lord but also of His deeds and refute the doctrine of illusion preached by others. The reality is one pervading the three periods of time—past, present and future—and is natural to Him who is eternally true. The verse No. 66 may also be interpreted to show that the instruments of His action are something superhuman, as befiting one of omniscience and omnipotence.

The three particles प्र, च and अनु are used to show the eternal verity of His deeds and affirm it positively and prove that other Vedic texts also should be construed consistently with this. The words "Satya" used in the beginning and in the end also affirm such reality.

Sri Vadiraja Swami points out that the Lord got back this world from Bali and gifted it to Indra. If the world was unreal, the gift would be fraudulent. But the Lord could not be accused of such fraud. Therefore the world is real. Indra was delighted at it and the other Devas also wished such a real boon from the Lord and praised Him and His real deeds.

सत्या विष्णोर्गुणास्सर्वे सत्या जीवेशयोर्भिदा ।
सत्यो मिथो जीवभेदः सत्यंच जगदीदृशं ॥६८॥

असत्यः स्वगतो भेदो विष्णोर्नान्यदसत्यकं ।
जगत्प्रवाहः सत्योयं पंचभेदसमन्वितः ॥६९॥

जीवेशयोर्भिदा चैव जीवभेदः परस्परं ।
जडेशयोर्जडानांच जडजीवभिदा तथा ॥७०॥

पंचभेदा इमे नित्याः सर्वावस्थासु नित्यशः ।
मुक्तानां च न हीयंते तारतम्यं च सर्वशः ॥७१॥

68—71. All the attributes of Vishnu are true; the difference between the souls and the Lord is true, the difference between the souls *inter se* is true. This world of names, objects, deeds etc. is also true. The only unreality is the supposed difference between Vishnu and His limbs, between Vishnu and His attributes, between Vishnu and His incarnations. Nothing else of the Lord is unreal. This eternal cycle of the universe consisting as it does of five essential differences is real, viz., (1) the difference between the Lord and the souls (2) the difference between the souls *inter se* (3) the difference between the Lord and matter (4) the difference between the matter *inter se* (5) the difference between the soul and matter.

These five differences are eternal, applicable at all times and conditions (of creation, destruction and sustenance.) Neither these differences nor the gradations even among the released souls ever disappear.

क्षितिपा मनुष्यगंधर्वाः देवाश्च पितरश्चिराः ।
आजानजाः कर्मजाश्च देवा इंद्रः पुरंदरः ॥७२॥

रुद्रः सरस्वती वायुर्मुक्ताः शतगुणोत्तराः ।
एको ब्रह्मा च वायुश्च वींद्रो रुद्रसमस्तथा ॥७३॥

एको रुद्रस्तथा शेषो न कश्चिद्वायुना समः ।
मुक्तेषु श्रीस्तथा वायोः सहस्रगुणिता गुणैः ॥७४॥

ततोनंतगुणो विष्णुर्न कश्चित्तत्समःसदा ।
इत्यादि वेदवाक्यं विष्णोरुत्कर्षमेव वक्तयुच्चैः ॥७५॥

तात्पर्यं महदत्रेत्युक्तं योमामिति स्वयं तेन ।
भृम्नोज्यास्त्वमित्युक्तं सूत्रेषु, निर्णयात्तेन ॥७६॥

72—76. Emperors, human gandharvas, Deva gandharvas, the ordinary Pitris, and the Chira Pitris, Ajanaja Devas (Devas by birth), Karma Devas (Devas by merit), Daksha, Indra, Rudra, Saraswati, and Vayu, all excel in merit the one next preceding by hundred counts.

Vayu and Brahma are equal. So also are Garuda and Rudra. Rudra and Sesha are similarly equal. There is none equal to Vayu, even among the released souls. Lakshmi also excels Vayu in qualities counted thousand-fold.

Vishnu excells Her by infinite attributes. There is none ever equal to Him. Such things relating to the supremacy of Vishnu are loudly proclaimed by the Vedic sayings.

The Lord Himself (as Krishna) has said, (in the Bhagavat Gita) in the verses beginning with "He who understands me thus as supreme etc." confirming the essential purport given above in respect of Vishnu's supremacy.

He (as Vedavyasa) has Himself declared it as his confirmed opinion that, of all other attributes mentioned in the sutras, it is most commendable to contemplate Him as the supreme Lord possessing the highest attributes.

तत्प्रीत्यैव च मोक्षः प्राप्यस्तेनैव नान्येन ॥७७॥

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वां ॥७८॥

77-78. And release is to be obtained only by His grace and only through Him and not through any other person or by other means.

This Lord cannot be reached either by constant teaching, or by sharp intelligence, or by deep learning. Whomsoever He elects (as His own, on account of knowledge of His supremacy) is He accessible only to him. To him this supreme Lord reveals not only His own form but also the real nature of his soul.

विष्णुर्हि दाता मोक्षस्य वायुश्च तदनुज्ञया ।
मोक्षो ज्ञानं च क्रमशो मुक्तिगो भोग एव च ॥७९॥

उत्तरेषां प्रसादेन नीचानां नान्यथा भवेत् ।
सर्वेषां च हरिर्नित्यं नियंता तद्वशाः परे ॥८०॥

79-80. Vishnu indeed is the only giver of Moksha (release) and under His command (Sri Lakshmi and) Vayu also. Release, knowledge, and enjoyment after release

are all obtained by the lower order of beings only with the grace of the higher ones according to gradation and not otherwise. Hari is ever the ruler of all else and the rest are under His control.

तारतम्यं ततो ज्ञेयं सर्वोच्चत्वं हरेस्तथा ।
एतद्विना न कस्यापि विमुक्तिःस्यात्कथंचन ॥८१॥

81. Therefore the gradation of beings as well as the supremacy of Hari over all must be understood. Without these there is no release for any one under any circumstance.

पंचभेदांश्च विज्ञाय विष्णोःस्वाभेधमेवच ।
निर्दोषत्वं गुणोद्रेकं ज्ञात्वा मुक्तिर्नचान्यथा ॥८२॥
अवतारान् हरेर्ज्ञात्वा नावतारा हरेश्च ये ।
तदावेशांस्तथा सम्यग्ज्ञात्वा मुक्तिर्न चान्यथा ॥८३॥
सृष्टिरक्षाहृतिज्ञाननियत्यज्ञानबंधनात् ।
मोक्षं च विष्णुतस्त्वेव ज्ञात्वा मुक्तिर्न चान्यथा ॥८४॥
वेदांश्च पंचरात्राणि सेतिहासपुराणकान् ।
ज्ञात्वा विष्णुपरानेव मुच्यते नान्यथा क्वचित् ॥८५॥

82—85. Release arises only when the five differences, the identity between Vishnu, His attributes, limbs and Avatars, His freedom from all blemish, and His complete possession of all good attributes, are understood and not otherwise.

It is only after understanding the Avatars of Hari as well as those Avatars which are not His, and also after understanding well those into whose spirit the Lord has entered, one can attain release and not otherwise.

Having known also that creation, sustenance, destruction, knowledge, control, and release from ignorance and

bondage, come only from Vishnu, one can attain release and not otherwise.

It is only after studying the Vedas, the Pancharatras along with the Itihasas and Puranas pointing to (the supremacy of) Vishnu, one is released and not otherwise under any circumstance.

माहत्म्यज्ञानपूर्वस्तु सुदृढः सर्वतोधिकः ।
स्नेहो भक्तिरिति प्रोक्तस्तया मुक्तिर्न चान्यथा ॥८६॥

86. Bhakti or devotion is defined as intense affection towards the Lord surpassing everything else, (i.e., towards wife, children, objects of desire etc.,) with the knowledge of His greatness; release is obtained only through such devotion and not otherwise.

त्रिविधा जीवसंघास्तु देवमानुषदानवाः ।
तत्र देवा मुक्तियोग्या मानुषेषूत्तमास्तथा ॥८७॥
मध्यमा मानुषा ये तु सृतियोग्याः सदैवहि ।
अधमा निरयायैव दानवास्तु तमोलयाः ॥८८॥

87-88. The souls are divided into three main groups, viz., Devas, men, and Danavas.

Of them, Devas and the highest human beings are fit for release. Those who are of the middle-class of men are indeed always liable to rebirths. The lowest class of men go to ordinary hell, (called Thamisra), while the Asuras are doomed for the darkest hell (called Andha Thamisra.)

मुक्तिर्नित्या तमश्चैव नावृत्तिःपुनरेतयोः ।
देवानां निरयो नास्ति तमश्चापि कथंचन ॥८९॥
नासुराणां तथामुक्तिः कदाचित्केनचित्क्वचित् ।
मानुषाणां मध्यमानां नैवैतद्द्वयमाप्यते ॥९०॥

89-90. Release as well as the darkest hell is eternal and there is no return from either.

For the Devas there is neither the ordinary hell nor the darkest hell under any circumstance.

Similarly there is no release for the Asuras at any time, for any reason, or at any place.

Neither of these two (release or eternal hell) is ever attained by the middle-class of human beings.

असुराणां तमःप्राप्तिस्तदा नियमतो भवेत् ।
यदा तु ज्ञानिसद्भावे नैवगृह्णंति तत्परं ॥९१॥
तदा मुक्तिर्हि देवानां यदा प्रत्यक्षगो हरिः ।
स्वयोग्ययोपासनया तन्वा तद्योग्यया तथा ॥९२॥

91–92. The Asuras invariably go to the darkest hell when they do not want to comprehend the supreme Lord in spite of the availability of teaching by wise men.

The Devas (and the highest human beings) obtain release only when they perceive Hari directly by such continuous contemplation of His image befitting their position.

मंत्रैर्गुणैर्ब्रह्मणा तु समुपास्यो हरिःसदा ।
आनंदो ज्ञः सदात्मेति ह्युपास्यो मानुषैर्हरिः ॥९३॥
यथाक्रमं गुणोद्रेकात्तदन्यैराविरिंचतः ।
ब्रह्मत्वयोग्या ऋजवो नाम देवाःपृथग्गणाः ॥९४॥
ते रेवाप्यं तत्पदं तु नैवान्यैः साधनैरपि ।
एवं सर्वपदानां तु योग्याः संति पृथग्गणाः ॥९५॥
तस्मादनाद्यनंतं हि तारतम्यं चिदात्मनां ।
तच्च नैवान्यथा कर्तुं शक्यं केनापि कुत्रचित् ॥९६॥

अयोग्यमिच्छन्पुरुषः पतत्येवनसंशयः ।
तस्माद्योग्यानुसारेण सेव्यो विष्णुः सदैवहि ॥९७॥

93—97. Hari is always fully worshipped by Brahma with contemplation of all His attributes (mentioned in the Vedas). Hari is to be worshipped by the highest class of human beings as possessing the four (or even any one of the four) attributes of complete bliss, complete knowledge, complete existence, and complete supremacy.

By others up to Brahma according to gradation (Hari is to be worshipped) by contemplation of such additional attributes (as befit them).

There are separate groups of Devas called Rujus fit for Brahma's position. That position is to be attained only by them and not by others even by means of Sadhana (worship) therefor.

Similarly there are separate groups qualified for all other positions also.

Therefore the gradation of sentient beings is without beginning and without end. It is not possible for any one to alter it under any circumstance.

Any person aspiring for a higher position (than his own), falls lower still, without doubt.

Therefore, Vishnu is always to be worshipped by every one according to his innate merit.

अच्छिद्रसेवनाच्चैव निष्कामत्वाच्च योग्यतः ।
द्रष्टुं शक्यो हरिःसर्वैर्नान्यथा तु कथंचन ॥९८॥

नियमोयं हरेर्यस्मान्नोल्लंघ्यः सर्वचेतनैः ।
सत्यसंकल्पतो विष्णुर्नान्यथा तु करिष्यति ॥९९॥

दानतीर्थतपोयज्ञपूर्वाः सर्वेपि सर्वदा ।
अंगानि हरिसेवायां भक्तिस्त्वेका विमुक्तये ॥१००॥

93—100. By continuous worship and by disinterested performance of Karma (duty) according to one's competency, it is possible to see Hari for every one (qualified for it) and not otherwise under any circumstance.

Inasmuch as this is the ordinance of Hari, it cannot be transgressed by any sentient being. Even Hari Himself determined to carry out His own plan never alters it.

Gift, pilgrimage, penance, sacrifice, and all other meritorious deeds are only aids to the worship of Hari, but devotion alone leads to release.

भविष्यत्पर्ववचनमित्येदखिलं परं ॥१०१॥

101. All this (relating to the supremacy of Vishnu, the gradation of souls etc.), is contained in the sayings of the holy Bhavishyat Parva, already quoted and yet to be quoted.

Note—It is "holy," because it is flawless, being the work of the great sage Vyasa.

शृण्वे वीर उग्रमुग्रं दमायन्नन्यमन्यमतिनेनीयमानः ।
एधमानद्विळुभयस्य राजा चोष्कूयते विश इंद्रो मनुष्यान् ॥१०२॥
परा पूर्वेषां सख्या वृणक्ति वितर्तुराणो अपरेभिरेति ।
अनानुभूतीरवधून्वानः पूर्वीरिंद्रः शरदस्तर्तरीति ॥१०३॥

तमेवं विद्वानमृतइहभवति नान्यःपंथा अयनाय विद्यते ।
तमेवंविदित्वातिमृत्युमेति नान्यःपंथाविद्यते अयनाय ॥१०४॥

102—104. It is heard (from the Srutis) that all powerful Hari (Indra) who will accomplish anything begun, punishes the most wicked Asuras (by consigning them to

eternal hell), and rescues others (the Devas etc.) from bondage and leads to higher worlds, and that he hates those who aspire for undeserving places. He is the supreme Ruler of both, and revolves in the cycle of birth and death those of his subjects, who are ordinary men and who possess the quality of Rajas.

Ever diligent and all powerful Hari (Indra) completely gives up the friendship of the Asuras mentioned before and befriends others (Devas). He throws into hell or eternal bondage those who have no experience of Hari or practise अभूति (non-existence). Thus he has spent the past years, spends the present, (and will spend the future.)

He who in this body understands Him thus (as described in the Purusha Sukta) will become immortal. There is no other way for release.

Having thus understood Him he transcends the Samsara. There is no other way for release.

Note—The term विश: in verse 102 means one who cares only for his bodily existence like a tiller of the soil. (Sri Vadiraja Swami).

यस्य देवे पराभक्ति र्यथादेवे तथा गुरौ ।
तस्यैते कथिताह्यर्थाः प्रकाशंते महात्मनः ॥१०५॥

105. Just as one has intense devotion for Hari, for other Devas according to their rank, and for his own Gurus, for such a man of wisdom, all these mentioned qualities bring additional lustre.

भक्त्यर्थान्यखिलान्येव भक्तिर्मोक्षाय केवला ।
मुक्तानामपि भक्तिर्हि नित्यानंदस्वरूपिणी ॥१०६॥

106. All other meritorious deeds are only for promoting Bhakti (devotion). Bhakti alone leads to release.

Even after release Bhakti c ontinues eternally giving innate bliss.

ज्ञानपूर्वः परस्नेहो नित्यो भक्तिरितीर्यते।
इत्यादिवेदवचनं साधनप्रविधायकं ॥१०७॥

107. Bhakti (devotion) is defined as intense and everlasting affection transcending (self, wife, children etc.) acquired by knowledge (of Hari). Vedic sayings to this effect direct the path of spiritual progress (Sadha na).

निःशेषधर्मकर्ताप्यभक्तस्ते नरके हरे ।
सदा तिष्ठति भक्तश्चेद्ब्रह्महापि विमुच्यते ॥१०८॥

108. Oh Hari! One devoid of devotion (Bhakti) stays always in hell, even if he has done all the acts prescribed. If he has Bhakti, he is saved even if he murders a Brahmana (unwittingly).

धर्मो भवत्यधर्मोऽपि कृतो भक्तैस्तवाच्युत ।
पापं भवति धर्मोऽपि यो न भक्तैः कृतो हरे ॥१०९॥

109. Oh Achyuta ! even a sinful act becomes a Dharma (righteous), if done by Thy devotee.

Oh Hari! even a righteous deed if done without devotion becomes sinful.

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ;
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥११०॥

110. Oh Arjuna, the slayer of foes ! one like myself possessing such powers (like Visvaroopa etc.) can be rightly understood (by shastric knowledge), seen (by direct perception), and even entered into (after release), only by unswerving and supreme devotion.

Note—The term अनन्य indicates that Hari should be worshipped as the most supreme Lord above even Brahma, Lakshmi. (Verses 105 to 110 are quotations from Puranas to show the superior efficacy of Bhakti).

अनादिद्वेषिणो दैत्या विष्णौ द्वेषो विवर्धितः ।
तमस्यंधे पातयति दैत्यानंते विनिश्चियात् ॥१११॥

111. The Daityas are haters (of Vishnu) from eternity. (Therefore) hatred of Vishnu when it has increased and reached its utmost limit, throws the Daityas into the darkest hell without doubt.

Note—Vijaya Dhwajacharya says that the term अंत may also be interpreted as the end of the day Kalpa of Brahma.

पूर्णदुःखात्मको द्वेषः सोनंतो ह्यवतिष्ठते ।
पतितानां तमस्यंधे निःशेषसुखवर्जिते ॥११२॥

112. Indeed this realization of complete misery resulting from such hatred stays eternally with those who have fallen into the darkest hell which is devoid of the least happiness.

जीवाभेदो निर्गुणत्वमपूर्णगुणता तथा ।
साम्याधिक्ये तदन्येषां भेदस्तद्गत एव च ॥११३॥
प्रादुर्भावविपर्यासस्तद्भक्तद्वेष एव च ।
तत्प्रमाणस्य निंदा च द्वेषा एतेखिलामताः ॥११४॥
एतैर्विहीना या भक्तिः सा भक्तिरिति निश्चिता ।
अनादिभक्तिर्देवानां क्रमाद्वृद्धिं गतैव सा ॥११५॥
अपरोक्षदृशेर्हेतुर्मुक्तिहेतुश्च सापुनः ।
सैवानंदस्वरूपेण नित्या मुक्तेषु तिष्टति ॥११६॥

113—116. Notion of identity of souls with God,

notion of absence of qualities (in Him), and notion of imperfection of such qualities, understanding others as His equals or superiors, notion of differences arising out of Himself, (such as understanding His limbs and His incarnations to be separate), misunderstanding His incarnations, hatred of His devotees, condemnation of authorities proclaiming His supremacy etc., all these are said to be acts of hatred (of Vishnu).

Such devotion only, which is devoid of all these, is declared as real devotion.

The devotion of Devas is without beginning, and the same (devotion) having gradually developed becomes the cause for direct perception, and the same again becomes the cause for release. The same devotion remains eternally after release in the form of realization of innate bliss.

यथा शौक्ल्यादिकं रूपं गोर्भवत्येव सर्वदा ।
सुखज्ञानादिकं रूपमेवं भक्तेर्न चान्यथा ॥११७॥
भक्त्यैव तुष्टिमभ्येति विष्णुर्नान्येन केनचित् ।
स एव मुक्तिदाता च भक्तिस्तत्रैव कारणं ॥११८॥
ब्रह्मादीनां च मुक्तानां तारतम्ये तु कारणं ।
तारतम्यस्थितानादिनित्या भक्तिर्न चेतरत् ॥११९॥

117—119. Just as the form of white colour etc. is invariably associated with a cow, so also Bhakti is a concomitant of (innate) bliss, knowledge etc. and not otherwise. Vishnu is pleased only with Bhakti and not by any other means. He is the only giver of Mukti and Bhakti is the sole cause for it. It is also the cause of gradation among Brahma and others (Devas) and also

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among (other) released souls. Bhakti is eternally based upon graded merit and has no beginning. Any other (act) is not the cause of such gradation.

मानुषेष्वधमाः किंचिद्द्वेषयुक्ताः सदा हरौ ।
दुःखनिष्ठास्ततस्तेपि नित्यमेव न संशयः ॥१२०॥

मध्यमा मिश्रभूतत्वान्नित्यं मिश्रफलाः स्मृताः ।
किंचिद्भक्तियुता नित्यमुत्तमास्तेन मोक्षिणः ॥१२१॥

120—121. The lowest order of human beings have always a little hatred towards Hari and therefore they also are, without doubt, always immersed in misery.

The middle-class (of beings) are said to enjoy mixed results (of pleasure and pain), on account of their unsettled knowledge (i. e., doubtful whether Hari is supreme or not etc.).

The highest class are those who have always a little devotion and on that account deserve Mukti.

Note—The term "little" is used in a relative sense. Hatred of Hari by the lowest human being is little when compared with that of Kali. Love (Bhakti) of the highest human being is little in comparison with that of Brahma. (Sri Vadirajaswami).

ब्रह्मणः परमा भक्तिः सर्वेभ्यः परमस्ततः ।
इत्यादीनि च वाक्यानि पुराणेषु पृथक्पृथक् ॥१२२॥

122. The Bhakti of Brahma is the highest. He is therefore the highest of all. There are sayings to this effect in the various Puranas.

षण्णवत्यंगुलो यस्तु न्यग्रोधपरिमंडलः ।
सप्तपादश्चतुर्हस्तो द्वात्रिंशल्लक्षणैर्युतः ॥१२३॥

असंशयः संशयच्छिद्गुरुरुक्तो मनीषिभिः ।

तस्माद्ब्रह्मा गुरुर्मुख्यः सर्वेषामेव सर्वदा ॥१२४॥
अन्येपि स्वात्मनो मुख्याः क्रमाद्गुरव ईरिताः ।
क्रमाल्लक्षणहीनाश्च लक्षणालक्षणैःसमाः ॥१२५॥
मानुषा मध्यमाः सम्यग्दुर्लक्षणयुतः कलिः ।

123—126. He who measures 96 inches in height and whose circumference is one fathom (the space covered by the extension of both arms) and who by his feet and hand measures 7 feet and 4 cubits respectively and thus possesses 32 kinds of good physical features and who, without any doubt in himself, clears the doubts of others, is declared by wise men to be a Guru.

Therefore Brahma (as he satisfies these conditions) is the highest Guru for all at all times.

Others also superior to oneself by gradation are declared to be successive Gurus. These are defective in physical features gradually (looked at downwards from Brahma).

The middle-class of human beings have equally perfect and defective features.

Kali is full of defective features only.

Note—The Rujus like Brahma and Vayu have 32 features. Rudra and others qualified for that status have 28. The other Devas have features ranging from 16 to 24. The Rishis have 8 and the emperors have less.

सम्यग्लक्षणसंपन्नो यद्यप्यप्रसन्नधीः ॥१२६॥
शिष्यायसत्वं भवति तत्सर्वं नात्र संशयः ।
अगम्यत्वाद्धरिस्तस्मिन्नाविष्टोमुक्तिदो भवेत् ॥१२७॥
नातिप्रसन्नहृदयो यद्याद्गुरुरप्यसौ ।

न तत्सत्यं भवेत्तस्मादर्चनीयो गुरुःसदा ॥१२८॥
स्वावराणां गुरुत्वं तु भवेत्कारणतः क्वचित् ।
मर्यादार्थं तेपि पूज्या न तु यद्वत्परोगुरुः ॥१२९॥
इत्येतत्पंचरात्रोक्तं पुराणेष्वनुमोदितं ।
यदा मुक्तिप्रदानाय स्वयोग्यं पश्यतिध्रुवं ॥१३०॥
रूपं हरेस्तदा तस्य सर्वपापानि भस्मसात् ।
यांति पूर्वाण्युत्तराणि न श्लेषं यांति कानिचित् ॥१३१॥

127—131. Whatever a Guru thus possessed of good features blesses his disciple with, out of the fulness of his heart, all that comes out true and there is no doubt in this.

Hari, unapproachable as He is, enters into the Guru and becomes the giver of mukti through him.

Whatever this Guru may give but not out of full heart will not come out true. Therefore the Guru should always be honoured.

Sometimes on account of special reason, some inferiors to oneself may become his Gurus. They also should be honoured with due respect, but not like the one really superior.

All this is mentioned in the Pancharatra and is supported by the Puranas.

When one sees clearly the form of Hari according to his own merit at the time of release, then all his previous sins are burnt into ashes and some of his future sins do not attach to him.

Note—All his previous meritorious deeds similarly perish whether their results were desired or not. Of the desired results, if they have commenced to operate, they must be enjoyed. Hari may, out of grace, wipe out some of it also. If they have not begun

to operate, they go to his sons and other relations and friends. The results of mixed deeds go to others who were indifferent towards him.

If they were not desired, they enhance the bliss after release. Though the Asuras see Hari in His incarnations, they do not attain mukti, as they do not see with real knowledge of Him. In their case the results of past meritorious deeds soon perish and the results of future misdeeds throw them into the everlasting hell.

मोक्षश्च नियतस्तस्मात् स्वयोग्यहरिदर्शने ।
भविष्यत्पर्ववचनमित्येतत्सूत्रगं तथा ॥१३२॥

श्रुतिश्च तत्परा तद्वत्तद्यथेत्यवदत्स्फुटं ।
मुक्तास्तु मानुषा देवान्देवा इंद्रं स शंकरं ॥१३३॥

132—133. And therefore release is certain on perception of Hari according to one's own merit. This is so stated in the Bhavishyat Purana and the Brahma Sutra also is to the same effect. The Sruti also beginning with (the words) तद्यथा etc. is also clearly to the same effect like the Brahma Sutra.

स ब्रह्माणं क्रमेणैव तेन यांत्यखिला हरिं ।
उत्तरोत्तरवश्याश्च मुक्ता रुद्रपुर स्सराः ॥१३४॥
निर्दोषा नित्यसुखिनः पुनरावृत्तिवर्जिताः ।
स्वेच्छयैव रमंतेऽत्र नानिष्टं तेषु किंचन ॥१३५॥

134—135. Released human souls enter the Devas. The Devas enter Indra who enters Sankara. The latter enters Brahma. Gradually all these enter Hari along with him (Brahma).

The released souls headed by Rudra are subordinate to their next immediate superiors. All of them are without blemish, always blissful, devoid of rebirth, and enjoy there

just according to their desire and there is nothing of misery in their midst.

Note—The mode of entry into Vaikunta is given as follows, more in detail in Anu Vyakhyana. All the released human souls enter the God Dharma and through him enter the other Devas who lead them to Vaikunta. Finally there are two entrances called Garuda Marga and Sesha Marga. Indra enters Rudra who now represents Garuda Marga. Manmatha enters Rudra who now represents Sesha Marga. Indra enters Garuda through Souparni and Manmatha enters Sesha through Varuni. God Surya along with Agni enters Brihaspati and through him enters Indra. Garuda and Sesha enter Brahma through Sarasvathi.

असुराः कलिपर्यन्ता एवं दुःखोत्तरोत्तराः ।
कलिर्दुःखाधिकस्तेषु तेप्येवं ब्रह्मवद्गणाः ॥१३६॥

तथान्येप्यसुराः सर्वे गणा योग्यतया सदा ।
ब्रह्मैव सर्वजीवेभ्यः सदासर्वगुणाधिकः ॥१३७॥

मुक्तोपि सर्वमुक्तानां आधिपत्ये स्थितः सदा ।
आश्रयस्तस्य भगवान्सदानारायणः प्रभुः ॥१३८॥

136—138. Similarly there are Asuras (beginning with the lowest class of human beings) up to Kali excelling in misery one above the other. Of them, Kali is supreme in misery. There are also groups among them qualified for such posts just as there are Rujus qualified for Brahma's place. There are also other groups among the Asuras always qualified for other posts.

Brahma alone is always supreme among all the souls as he surpasses all in respect of excellent qualities.

Even after release, he stands supreme holding sway over all the released souls. The supreme Lord Narayana, however, is always his support.

इत्यृग्यजुः सामाथर्वपंचरात्रेतिहासतः ।
पुराणेभ्यस्तथान्येभ्यः शास्त्रेभ्यो निर्णयः कृतः ॥१३९॥

विष्णाज्ञयैव विदुषा तत्प्रसादबलोन्नतेः ।
आनंदतीर्थमुनिना पूर्णप्रज्ञाभिधायुजा ॥१४०॥

139—140. All this (stated above) has been gathered as settled truths from Rig, Yajur, Sama and Atharvana Vedas, Pancharatra, Itihasas and Puranas and other works, by me, learned sage Ananda Theertha also known as Poorna Pragna, only under the command of Vishnu (Vedavyasa), (and) sustained by the highest strength of His grace.

तात्पर्यं शास्त्राणां सर्वेषामुत्तमं मया प्रोक्तं ।
प्राप्यानुज्ञां विष्णोरेतज्ज्ञात्वैव विष्णुराप्योसौ ॥१४१॥

इति श्रीमदानन्दतीर्थभगवत्पादाचार्यविरचिते
श्रीमन्महाभारततात्पर्यनिर्णये सर्वशास्त्रार्थ निर्णयो नाम प्रथमोऽध्यायः ॥

141. With the permission obtained from Vishnu, the highest purport of all the Sastras has been stated by me. Vishnu is to be reached by the Adhikari (spiritual aspirant) only by knowing these truths.

ADHYAYA II.

जयति हरिरचिंत्यः सर्वदेवैकवंद्यः परमगुरुरभीष्टावाप्तिदः सज्जनानाम् ।
निखिलगुणगणार्णो नित्यनिर्मुक्तदोषः सरसिजनयनोऽसौ श्रीपतिर्मानदोनः ॥ १ ॥

Hari who is imponderable, Who alone is worshipped by the Devas and others, Who is the highest preceptor, Who is the giver of all desired objects to the good people, Who is ocean full of all the auspicious attributes Who is eternally free from all blemish, Whose eyes are like lotus, Who is the husband of Sri, and Who is the giver of knowledge to us, conquers (stands foremost).

Note—This verse is a paraphrase of the first sloka of the Mahabharatha, as this chapter deals with the extracts from Mahabharatha, corroborating what has been stated in the first Adhyaya. It may also be taken as an invocatory verse for this Adhyaya. It is an epitome of the teachings of the Brahma Sutras.

The beauty of this verse consists in the second half of it explaining the attributes contained in the first half.

उक्तः पूर्वाध्याये शास्त्राणां निर्णयः परो दिव्यः
अथ भारतवाक्यान्यैतैरेवाध्यवस्यंते ॥२॥

2. In the previous Adhyaya the most illustrious truths established by all the Sastras and dear to the Devas also have been stated. Now the same purport is conveyed by the extracts from the Mahabharatha, interpreted in the light of other Sastras.

क्वचिद्ग्रंथान्प्रक्षिपंति क्वचिदंतरितानपि ।
कुर्युः क्वचिच्चव्यात्यासं प्रमादात्क्वचिदन्यथा ॥३॥

3. In some places (of the Mahabharatha) verses have been inter polated and in others verses have been omitted In some places, the verses have been transposed and in

others, different readings have been given out of ignorance or otherwise.

अनुत्सन्ना अपि ग्रंथा व्याकुला इति सर्वशः ।
उत्सन्नाः प्रायशः सर्वे कोट्यंशोपि न वर्तते ॥४॥

4. Though the works are really indestructible, they must be deemed to be mostly altered. Mostly all of them have disappeared and not even one crore (out of several crores of slokas) now exists.

Note—The Moola Ramayana consisted of 100 crores of slokas; Pancharatra consisted of 50 crores; Mahabharatha, of 60 lakhs of slokas; other Puranas, of 4 lakhs.

ग्रंथोप्येवं विलुलितः किम्वर्थो देवदुर्गमः ।
कलावेवं व्याकुलिते निर्णयाय प्रचोदितः ॥५॥
हरिणा निर्णयान्वच्मि विजानंस्तत्प्रसादतः ॥६॥
शास्त्रांतराणि संजानन्वेदांश्चास्य प्रसादतः ।
देशे देशे तथा ग्रंथान्दृष्ट्वा चैव पृथग्विधान् ॥७॥

5—7. When the original work itself is so altered, what is there to say of its meaning which is intelligible (even) to the Devas only with difficulty.

When the work had thus become altered in the Kali age, under the direction of Hari for its clear understanding, I shall state the settled truths having known them through His grace, and also having wellknown the other (extinct) works and all the Vedas through His grace, and also having examined the various editions existing in several places.

यथा स भगवान्व्यासः साक्षान्नारायणः प्रभुः ।
जगाद भारताद्येषु तथा वक्ष्ये तदीक्षया ॥८॥

संक्षेपात्सर्वशास्त्रार्थं भारतार्थानुसारतः ।
निर्णयः सर्वशास्त्राणां भारतं परिकीर्तितं ॥९॥

8—9. Just as the all powerful supreme Lord Vyasa who is no other than Narayana has narrated in the Bharatha and other works, I shall also, with the knowledge imparted by Him, briefly state the essential teachings of all the Sastras, in accordance with the interpretation of Bharatha. The Bharatha is stated to be the decisive authority on all the Sastras.

भारतं सर्ववेदाश्च तुलामारोपिताः पुरा ।
देवै ब्रह्मादिभिः सर्वै ऋषिभिश्च समन्वितैः ॥
व्यासस्यैवाज्ञया तत्र त्वत्यरिच्यत भारतं ॥१०॥

10. Formerly when all the Devas headed by Brahma and others and the Rishis had assembled once under the very direction of Vyasa, Bharatha was weighed as against the Vedas and all other Sastras by placing them upon the two scales of a balance, when Bharatha excelled (in weight).

Note—Two objects of equal weight representing the presiding deity of each were weighed.

According to Anu Vyakhyana, Sutra Bhashya is said to be the foremost determining authority, (प्रमाण ग्रन्थ) while here Bharatha is said to be so. While no doubt Sutra Bhashya is the foremost determining authority (निर्णायक ग्रन्थ) which tests the Bharatha also, Bharatha is the foremost (प्रमेय ग्रन्थ) among those expounding decided truths.

महत्त्वाद्भारवत्वाच्च महाभारतमुच्यते ।
निरुक्तमस्य यो वेद सर्वपापैः प्रमुच्यते ॥११॥

11. This work is called Maha Bharatha on account of its greatest weight and highest quality. He who thus understands its mere definition is released from all sin.

निर्णयः सर्वशास्त्राणां सदृष्टांतो हि भारते ।
कृतो विष्णुवशत्वं हि ब्रह्मादीनां प्रकाशितं ॥१२॥
यतः कृष्णवशे सर्वे भीमाद्याः सम्यगीरिताः ।
सर्वेषां ज्ञानदो विष्णु र्यशोदातेति चोदितः ॥१३॥
यस्माद्व्यासात्मना तेषां भारते यश ऊचिवान् ।
ज्ञानदश्च शुकादीनां ब्रह्मरुद्रादिरूपिणां ॥१४॥

12—14. The truth of all the Sastras is indeed established in Bharatha by illustrations. The dependence of Brahma and others upon Vishnu is also brought out inasmuch as Bheema and others are clearly stated to be under the control of Krishna.

It is also emphasized (therein) that Vishnu is the giver of knowledge and fame to all, inasmuch as He, in the form of Vyasa, promulgated their fame in Bharatha and imparted knowledge to Brahma, Rudra, and others who had incarnated as Suka and others.

Note—Bheema is Brahma. Suka is Rudra.

ब्रह्माधिकश्च देवेभ्यः शेषाद्रुद्रादपीरितः ।
प्रियश्च विष्णोः सर्वेभ्य इति भीमनिदर्शनात् ॥१५॥

15. Brahma is declared to be superior to all other Devas including even Sesha and Rudra, and also to be the most beloved of all, of Vishnu, from the example of Bheema.

Note—These verses bring out the importance of Bharatha as conclusive authority on all the Sastras, because the supremacy of Vishnu and the dependence of souls on Him as well as His power of imparting knowledge and bringing fame to His devotees is established in this, by means of illustrations.

भूभारहरणे विष्णोः प्रधानांगं हि मारुतिः ।
मागधादिवधादेवदुर्योधनवधादपि ॥१६॥
यो य एव बलज्येष्ठः क्षत्रियेषु स उत्तमः ।
अंगं चेद्विष्णुकार्येषु तद्भक्त्यैव च नान्यथा ॥१७॥
बलं नैसर्गिकं तच्चेद्वरास्त्रादेस्तदन्यथा ।
अन्यावेशनिमित्तं चेद्बलमन्यात्मकं हि तत् ॥१८॥

16—18. (For), Bheema is the chief agent of Vishnu for lessening the burden of the earth. By the killing of the king of Magadha (Jarasandha) and others or even of Duryodhana (it is seen that) he alone is the greatest among the Kshatriyas who is the strongest among them. If he becomes an instrument for the deeds of Vishnu, it is only on account of devotion towards Him and not otherwise.

That strength must however be natural. It is otherwise (is not a sign of greatness), if due to the boon or weapon etc. If the strength is due to the entry of some other soul, that (strength) belongs to another.

देवेषु बलिनामेव भक्तिज्ञाने न चान्यथा ।
स एव च प्रियो विष्णोर्नान्यथा तु कथंचन ॥१९॥
तस्माद्यो यो बलज्येष्ठः स गुणज्येष्ठ एव च ।
बलं हि क्षत्रिये व्यक्तं ज्ञायते स्थूलदृष्टिभिः ॥२०॥
ज्ञानादयो गुणा यस्माज्ज्ञायंते सूक्ष्मदृष्टिभिः ।
तस्माद्यत्र बलं तत्रविज्ञातव्या गुणाः परे ॥२१॥

19—21. Among the Devas, only those that are strong have devotion and wisdom and not others. Only such a person (having devotion and wisdom) is beloved of Vishnu and not otherwise under any circumstance. There-

fore, he who is great in strength is necessarily great in character.

For, strength (as a measure of greatness) is clearly seen in the Kshatriya by men of ordinary vision. Inasmuch as wisdom and other qualities are (also) seen by men of deeper insight, therefore, other qualities must be inferred where there is strength.

देवेष्वेव न चान्येषु वासुदेवप्रतीपतः ।
क्षत्रादन्येष्वपि बलं प्रमाणं यत्र केशवः ॥२२॥
प्रवृत्तो दुष्टनिघ्ने ज्ञानकार्ये तथैव च ॥२३॥
अन्यत्र ब्राह्मणानांतु प्रमाणं ज्ञानमेव हि ।
क्षत्रियाणां बलं चैव सर्वेषां विष्णुकार्यता ॥२४॥

22—24. This rule applies only to the Devas and not to others (wicked ones), on account of the hostility of the latter towards Vasudeva.

Where Kesava is engaged in the punishment of the wicked, strength is a measure of greatness in others also besides Kshatriyas. Similarly when He is engaged in the spread of knowledge, knowledge is measure of greatness (in others, besides Brahmanas). Under other circumstances, knowledge is indeed ordinarily a measure of greatness for Brahmanas and strength for Kshatriyas.

These (become important as such only) when they serve the purpose of Vishnu.

कृष्णरामादिरूपेषु बलकार्यो जनार्दनः ।
दत्तव्यासादिरूपेषु ज्ञानकार्यस्तथाप्रभुः ॥२५॥
मत्स्यकूर्मवराहाश्च सिंहवामनभार्गवाः ।
राघवः कृष्णबुद्धौ च कृष्णद्वैपायनस्तथा ॥२६॥

कपिलो दत्तऋषभौ शिशुमारो रुचेः सुतः ।
नारायणो हरिः कृष्णस्तापसो मनुरेव च ॥२७॥
महिदासस्तथा हंसः स्त्रीरूपो हयशीर्षवान् ।
तथैव वडबावक्त्रः कल्की धन्वंतरिः प्रभुः ॥२८॥
इत्याद्याः केवलो विष्णुर्नैषांभेदः कथं च न ।
न विशेषो गुणैः सर्वैर्बलज्ञानादिभिः क्वचित् ॥२९॥

25-29. Janardhana achieves His purpose by strength as in His forms as Rama, Krishna etc.

Similarly in His forms as Dattatreya, Vyasa etc., the Lord achieves His purpose by knowledge.

Matsya, Koorma, Varaha, (man) Lion, Vamana. Parasurama, Raghava, Krishna, Buddha and Veda Vyasa, Kapila, Dattatreya, Rishabha, Simsumara, the son of Ruchi (yagna), Narayana, Hari, Krishna, Tapasa Manu, Mahidasa, Hamsa, Mohini, the form with the head of a horse. Vadava Agni (which is in the middle of the ocean), Kalki, the Lord Dhanwantri, and all these are simply Vishnu, There is no sort of difference between them under any circumstance. There is no difference whatever in any of the forms in respect of all the attributes such as strength, knowledge etc.

श्रीब्रह्मरुद्रशेषाश्च वींद्रेंद्रौ कामएव च ।
कामपुत्रोऽनिरुद्धश्च सूर्यचंद्रौ बृहस्पतिः ॥३०॥
धर्म एषां तथाभार्या दक्षाद्या मनवस्तथा ।
मनुपुत्राश्च ऋषयो नारदः पर्वतस्तथा ॥३१॥
कश्यपः सनकाद्याश्च वन्ह्याद्याश्चैव देवताः ।
भरतः कार्तवीर्यश्च वैन्याद्याश्चक्रवर्तिनः ॥३२॥

गयश्च लक्ष्मणाद्याश्च त्रयो रोहिणिनंदनः ।
प्रद्युम्नो रौक्मिणेयश्च तत्पुत्रश्चानिरुद्धकः ॥३३॥
नरः फल्गुन इत्याद्या विशेषावेशिनो हरेः ।
वालिसांबादयश्चैव किंचिदावेशिनोहरेः ॥३४॥

30—34. Sri Lakshmi, Brahma, Rudra, Sesha, Garuda, Indra, Kama, Aniruddha (who is) Kama's son, Surya, Chandra, Brihaspati, Yama Dharma, and the wives of these, Daksha and others, Swayambhu Manu and others, the sons of Manu, the Rishis like Narada, Parvatha, Kasyapa, Sanaka and others, gods like Agni and others, emperors like Bharatha, Karthaveerya, Vainya, Gaya, Lakshmana, (and his two brothers Bharatha and Satrughna), the son of Rohini (Balarama), Pradyumna the son of Rukmini and his son Aniruddha, Nara, Arjuna, and such others are all endowed with the special Amsa (spirit) of Hari. Vali, Samba, and others also are endowed with a little Amsa of Hari.

Note—As all these have the Amsa (spirit) of Hari in some measure, their incarnations also are sometimes spoken of in Puranas as the Avatars of Vishnu.

तस्माद्बलप्रवृत्तस्य रामकृष्णात्मनोहरेः ।
अंतरंगं हनूमांश्च भीमस्तत्कार्यसाधकः ॥३५॥
ब्रह्मात्मको यतो वायुः पदं ब्राह्ममगात्पुरा ।
वायोरन्यस्य न ब्राह्मंपदं तस्मात्स एव सः ॥३६॥

35—36. Therefore Hanuman and Bheema are the chief agents of Hari for accomplishing His purpose when He assumed the forms of Rama and Krishna in His manifestation of strength. Vayu is no other than Brahma inasmuch as he, having been Vayu before (in the previous

Like Balarama, Jambavati and the other six queens (of Krishna), and after them, Revati also (are agents).

After Hanuman, Lakshmana and after them, Bharatha and Vali (both being of equal rank), and after them, Satrughna and after them, Sugreeva and others are inferiors.

Note—The special mention of Jambavati is due to her highest position among the six queens.

Bharatha is avatar of Kama, while Vali is that of Indra. Though both equal in status, Bharatha is mentioned first because of his longer service to Hari. (Sri Vadiraja).

रामकार्यं तु यैः सम्यक स्वयोग्यं न कृतं पुरा ।
तैः पूरितं तु कृष्णाय बीभत्स्वाद्यैः समंततः ॥४६॥

46. By whomsoever Rama's service was not completely done before, according to their capacity, it was completed by them, by all means in the service of Krishna, for instance, by persons like Arjuna and others.

अधिकं यैः कृतं तत्र तैरूनं कृतमत्र तु ।
कर्णाद्यैरधिकं यैस्तु प्रादुर्भावद्वये कृतं ॥४७॥
विविदाद्यैर्हितैः पश्चाद्विप्रतीपं कृतं हरेः ।
प्रादुर्भावद्वये ह्यस्मिन् सर्वेषां निर्णयः कृतः ॥४८॥
नैतयोरकृतं किंचिच्छुभं वा यदि वाऽशुभं ।
अन्यत्र पूर्यते क्वापि तस्मादत्रैव निर्णयः ॥४९॥

47—49. Whoever did more service in the former Avatara, did less in the latter.

Whoever did excessive service in both, like Karna and others, Vivida and others, had its effect lessened by (causing) subsequent displeasure of Hari.

Therefore the gradation of merit of all has thus been settled in these two Avataras.

What was not done in these two Avataras, either by way of good or evil, could not be completed in any other (Avatara). Therefore the determination of merit arises only in these two.

Note—Lakshmana who is an Avatar of Sesha did immense service to Hari in His Avatar as Sri Rama. He incarnated as Balarama, and being the elder brother of Krishna had his merit lessened by the respect shown to him by Krishna and by other means.

Vali who is an Avatar of Indra had done no service to Rama but compensated for it when born again as Arjuna.

Sugreeva who was an Avatar of Surya had done yeoman service to Rama and had its effect lessened by being born as Karna and hating Krishna and his devotees, the Pandavas.

Angada who had done great service in the Rama Avatar was now born as Abhimanyu and by his early death had no further service to render.

The Asvins who were Mainda and Dwivida before were now born as Nakula and Sahadeva. These are included in the term कृष्णाद्यैः (Sri Vadirajaswami.)

पश्चात्तनत्वात्कृष्णस्य वैशेष्यात्तत्र निर्णयः ॥
प्रादुर्भावमिमं तस्माद्गृहीत्वा भारतं कृतं ।
उक्ता रामकथा ह्यस्मिन्मार्कंडेयसमाख्यया ॥५०॥
तस्माद्यद्भारते नोक्तं तद्धि नैवास्ति कुत्रचित् ।
अत्रोक्तं सर्वशास्त्रेषु नहि सम्यगुदाहृतं ॥५१॥

50—51. There is also special reason for (such) determination in this (Bharatha) on account of the later incarnation of Krishna ; therefore the Bharatha work was undertaken having regard to both these incarnations. The

story of Rama is narrated in this (Bharatha) by means of Markandeya's discourses.

Therefore what is not mentioned in the Bharatha does not exist anywhere else.

What has been stated here has not been so well expounded in any of the other shastras.

इत्यादिकथितं सर्वं ब्रह्मांडे हरिणा स्वयं ।
मार्कंडेयेपि कथितं भारतस्य प्रशंसनं ॥५२॥
देवतानां यथा व्यासो द्विपदां ब्राह्मणो वरः ।
आयुधानां यथा वज्रोमोषधीनां यथा यवाः ॥५३॥
तथैव सर्वशास्त्राणां महाभारतमुत्तमं ॥५४॥
वायुप्रोक्तेऽपि तत्प्रोक्तं भारतस्य प्रशंसनं ।
कृष्णद्वैपायनं व्यासं विद्धि नारायणं प्रभुं ॥५५॥
को ह्यन्यः पुंडरीकाक्षान्महाभारतकृद्भवेत् ।
एवं हि सर्वशास्त्रेषु पृथक् पृथगुदीरितं ॥५६॥
उक्तोर्थः सर्व एवायं माहात्म्यक्रमपूर्वकः ।
भारतेऽपि यथा प्रोक्तो निर्णयोयं क्रमेण तु ।
तथा प्रदर्शयिष्यामस्तद्वाक्यैरेव सर्वशः ॥५७॥

52–57. All this has been mentioned by Hari Himself in the Brahmanda Purana. The praise of Bharatha is also stated in the Markandeya Purana (as follows).

Just as Vyasa is the foremost of the Devas, Brahmana is the foremost of the bipeds (human beings consisting of Brahmana, Kshatriya, Vaisya and Sudra). Vajra (is the foremost) of all weapons (excepting Chakra); barley (is the foremost) of all plants; so also is Mahabharatha the highest of all the Shastras.

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The commendation of Bharatha is also made in the Vayu Purana (thus)—Know Krishna Dwaipayana Vyasa to be the Lord Narayana.

Who else indeed except the lotus-eyed Lord can be the author of Mahabharatha ?

This is indeed mentioned separately in each of the several Shastras.

All this teaching relating to the gradation of merit referred to in all the sastras is also contained in the Bharatha. Just as it is mentioned in the Bharatha, I shall also gradually expound this determination of truth only by means of extracts therefrom.

नारायणं सुरगुरुं जगदेकनाथं भक्तप्रियं सकललोकनमस्कृतंच ।
त्रैगुण्यवर्जितमजं विभुमाद्यमीशं वंदे भवघ्नममरासुरसिद्धवंद्यं ॥५८॥

ज्ञानप्रदः सभगवान्कमलाविरिंचिशर्वादिपूर्वजगतो निखिलाद्वरिष्ठः ।
भक्त्यैव तुष्यति हरिः प्रवणत्वमेव सर्वस्य धर्म इति पूर्वविभागसंस्थः ॥५९॥

निर्दोषकः सृतिविहीनउदारपूर्ण संविद्गुणः प्रथमकृत्सकलात्मशक्तिः ।
मोक्षैकहेतुरसुरूपसुरैश्चमुक्तैर्वंद्यः स एक इतिचोक्तमथोत्तरार्धे ॥६०॥

58—60. I salute Narayana, the preceptor of the Devas, the supreme Lord of the whole universe, beloved of His devotees, adored by all the worlds, devoid of the three attributes, Unborn, Omnipresent, the First, Omnipotent, who destroys the cycle of birth and death, and who is worshipped by the ordinary Devas and the other Thatvabhimani Devas, and the released souls.

That Omnipotent Lord Hari is the giver of all knowledge, the foremost of all the universe consisting of Lakshmi, Brahma, and Siva, and is pleased only with

Bhakthi (devotion). It is thus shown in the first half of the above verse that salutation is the duty of all.

He is devoid of all blemish, without birth, full of all the most excellent attributes of knowledge, bliss etc., the first creator, the director of all activity of all the sentient beings, the only cause of salvation, adored by the Devas and other Thatvabhimani Devas and the released souls, and who is one (and the same in all his manifestations). This purport is conveyed in the second half of the verse.

Note:—Srimad Acharya true to his undertaking to expound the settled truths in the light of Mahabharatha states by quoting the first invocatory verse therein (verse 58) and comments on it in the two verses 59 and 60, showing thereby that establishment of the supremacy of Vishnu with all His attributes is the chief aim of Mahabharatha.

He is said to be the giver of knowledge even to Lakshmi as her knowledge is dependent upon Him.

The term असुर in verse 58 is explained as meaning असुरूपसुर, meaning Thatvabhimani Devas. Though this verse does not find a place in some editions of Mahabharatha, still from the work of Laksha Alankara, which is an unpublished commentary on Maha Bharatha, by Sri Vadiraiaswami, it is seen to be the first verse. It finds a place in some of the Kerala manuscripts as stated by him in his commentaries on Thathparya Nirnaya.

नम्यत्वमुक्तमुभयत्र यतस्ततोऽस्य मुक्तैरमुक्तकगणैश्च नियम्यतोक्ता ।
इत्थं हि सर्वगुणपूर्तिरमुष्य विष्णोः प्रस्ताविता प्रथमतः प्रतिजानतैव ॥६१॥

61. Inasmuch as salutation is mentioned in both the halves of the verse, therefore (to avoid repetition) it must be deemed that His control over the released souls as well as the souls in bondage is mentioned.

Thus the complete possession of all the excellent attributes of this Vishnu is stated in the very beginning (of

this work Mahabharatha) by (Vyasa) who had undertaken to establish it (therein).

Note—This verse is therefore both invocatory and expository of the entire purport of the work.

कृष्णो यज्ञैरिज्यते सोमपूतैः कृष्णो वीरैरिज्यते विक्रमद्भिः ।
कृष्णो वन्यैरिज्यते संमृशानैः कृष्णो मुक्तैरिज्यते वीतमोहैः ॥६२॥

62. Krishna is worshipped through sacrifices by those wishing to get purified by drinking Soma; is worshiped by heroes through heroic deeds; is worshipped by ascetics dwelling in forests through the study of shastras; and is worshipped by released souls even after disappearance of their ignorance.

सृष्टा ब्रह्मादयो देवा निहता येन दानवाः ।
तस्मै देवाधिदेवाय नमस्ते शार्ङ्गधारिणे ॥६३॥

63. Salutation to Thee, the foremost of the Devas, and the wielder of the sarnga bow; by Whom the Devas like Brahma and others were created and by Whom the Asuras were killed.

Note—1. This is authority to show the dependence of even released souls on Hari.

2. The first group of three souls referred to in sloka 62 are those in bondage (samsara) while the last group relates to the released souls (muktas). Therefore it is authority to show that even the released souls are dependant upon Him after release.

Just as the first and invocatory verse of the Mahabharatha which is verse No. 58 here, referred to the supremacy of Vishnu over all souls and His possession of all excellant attributes, this verse No. 62 is the last in the Mahabharatha where also the supremacy of Vishnu is established, thus showing that the beginning (उपक्रम) and the end of any treatise (उपसंहार) must tally in establishing the same truth.

Note to verse 63.—This is explanatory of the two kinds of moksha (release) referred to in verse 60 when both Devas and Asuras have their Lingasarira destroyed and the former go to heaven while the latter are consigned to hell.

स्रष्टृत्वं देवानां मुक्तिस्रष्टृत्वमुच्यते नान्यत् ।
उत्पत्तिर्दैत्यानामपि यस्मात्संमिता विशेषोयं ॥६४॥
अथ च दैत्यहतिस्तमसिस्थिरा नियतसंस्थितिरेव न चान्यथा ।
तनुविभागकृतिः सकलेष्वियं न हि विशेषकृता सुरदैत्यगा ॥६५॥

64—65. The creation of Devas means only the creation of their release and nothing else. This special interpretation arises because the creation of Asuras also must be conceded.

And therefore the destruction of Asuras means their permanent consignment to hell as a rule and not otherwise.

The encasement in physical frame or its removal applies to all (Devas, men and Asuras). Therefore there is no significance in the application of this rule of birth and death to Devas and Asuras.

तमिममेव सुरासुरसंचये हरिकृतं प्रविशेषमुदीक्षितुं ।
प्रतिविभज्य च भीमसुयोधनौ स्वपरपक्षभिदा कथिता कथा ॥६६॥

66. This rule of release and eternal damnation applicable to Devas and Daityas respectively does not depend upon the special consideration of love or hated of Hari towards them. It is to illustrate this very special rule made by Hari applicable to Devas and Asuras, that the story was narrated in Mahabharatha by dividing them into His and the opposite sides, represented by Bheema and Duryodhana respectively.

नमो भगवते तस्मै व्यासायामिततेजसे ।
यस्य प्रसादाद्वक्ष्यामि नारायणकथामिमां ॥६७॥

67. Prostration to that illustrious Vyasa of infinite prowess, by whose grace I shall narrate this story of Narayana.

Note—This is told by Vaisampayana before beginning the Bharatha narrative.

वासुदेवस्तु भगवान्कीर्त्यतेऽत्र सनातनः ।
प्रतिबिंबमिवादर्शे यं पश्यंत्यात्मनि स्थितं ॥६८॥

68. The everlasting Lord Vasudeva indeed is extolled in this (narrative), whom (the sages) see seated in their hearts, like the reflection in a mirror.

नास्तिनारायणसमं न भूतं न भविष्यति ।
एतेन सत्यवाक्येन सर्वार्थान्साधयाम्यहं ॥६९॥

69. Equal to Narayana none, there (is), or was, or will be. By means of this true saying, I (Vyasa) shall accomplish all my objects or shall interpret all the Shastras in this Bharatha.

Note—This verse occurring in the beginning and end of Maha Bharatha conveys its essential teaching.

आद्यंतयोरित्यवदत्स यस्माद्व्यासात्मको विष्णुरुदारशक्तिः ।
तस्मात्समस्ता हरिसद्गुणानां निर्णीयते भारतगा कथैषा ॥७०॥

70. Inasmuch as Vishnu of infinite power has stated so both in the beginning and the end of Bharatha, in His incarnation as Vyasa, therefore, this entire story narrated in the Bharatha is intended to determine the excellent attributes of Hari.

सत्यं सत्यं पुनः सत्यमुद्धृत्य भुजमुच्यते ।
वेदशास्त्रात्परंनास्ति न दैवं केशवात्परं ॥७१॥

71. With both the hands held up, it is stated that there is no shastra superior to the Vedas; there is no God superior to Kesava. (This is) true; (this is) true and again (it is) true.

Note—This verse occurs in the middle of Mahabharatha. Just as the Veda is the highest of the shastras, Kesava is the highest of the Gods. Triple saying is for emphasis.

आलोड्य सर्वशास्त्राणि विचार्य च पुनःपुनः ।
इदमेकं सुनिष्पन्नं ध्येयो नारायणः सदा ॥७२॥

72. After one deeply studies all the shastras and ponders over them again and again, this one thing is well established *i.e.*, Narayana is to be contemplated always.

स्मर्तव्यः सततं विष्णुर्विस्मर्तव्यो न जातुचित् ।
सर्वे विधिनिषेधाः स्युरेतयोरेव किंकराः ॥७३॥

73. Vishnu must be remembered always and must never be forgotten under any circumstance.

All rules of omission and commission (laid down in the shastras) are only subservient to these (main injunctions).

को हि तं वेदितुं शक्तो यो न स्यात्तद्विधो परः ।
तद्विधश्चापरो नास्ति तस्मात्तं वेद स स्वयं ॥७४॥
को हि तं वेदितुं शक्तो नारायणमनामयं ।
ऋते सत्यवतीसूनोः कृष्णाद्वा देवकीसुतात् ॥७५॥

74—75. Who else (like Brahma etc.) without being like Him can possibly understand Him? There is none other like Him; therefore, He alone understands Himself (fully). Who is capable of understanding Narayana who has no blemish, excepting Krishna (Vyasa) who is the son of Satyavati or Krishna who is the son of Devaki.

अप्रमेयोऽनियोज्यश्च स्वयं कामगमो वशी ।
मोदत्येष सदा भूतै र्बालः क्रीडनकैरिव ॥७६॥

76. He is imponderable and uncontrolled, and is independent; can go where He likes; He can control his senses; He plays always with the Bhoothas (Elements) just as a child would with its playthings.

न प्रमातुं महाबाहुः शक्योयं मधुसूदनः ।
परमात्परमेतस्माद्विश्वरूपान्नविद्यते ॥७७॥

77. It is impossible to understand (fully) this Madhu-soodana of long arms. There is none superior to this supreme Lord whose form is the entire universe.

वसुदेवसुतो नायं नायं गर्भेऽवसत्प्रभुः ।
नायं दशरथाज्जातो न चापि जमदग्नितः ॥७८॥

78. He is not the son of Vasudeva; this Lord never lived in the womb; He was not begotten by Dasaratha nor by Jamadagni.

जायते नैव कुत्रापि म्रीयते कुत एव तत् ।
न वध्यो मुह्यते नायं बध्यते नैव केनचित् ॥७९॥
कुतो दुःखं स्वतन्त्रस्य नित्यानंदैकस्वरूपिणः ॥८०॥

79-80. He is never born through any one; how can it be said then that He died? He cannot be killed; and is never under delusion nor can be bound by anybody under any circumstance; how can there be misery to one who is independent and whose form is only eternal bliss?

ईशन्नपि हि देवेशः सर्वस्य जगतो हरिः ।
कर्माणि कुरुते नित्यं कीनाश इव दुर्बलः ॥८१॥

नात्मानं वेद मुग्धोयं दुःखी सीतां च मार्गते ।
बद्धःशक्रजितेत्यादि लीलैषाऽसुरमोहिनी ॥८२॥

81—82. Though this Hari is the Lord of the Devas, and controls the entire universe, still He always does acts like a feeble farmer.

With clouded mind, He does not know Himself; sorrowful, he searches for Seeta; He was bound by Indrajit; all this and more is His play for deluding the Asuras.

मुह्यते शस्त्रपातेन भिन्नत्वग्रुधिरस्रवः ।
अजानन्पृच्छति स्वान्यांस्तनुं त्यक्त्वा दिवं गतः ॥८३॥

इत्याद्यसुरमोहाय दर्शयामास नाट्यवत् ।
अविद्यमानमेवेशः कुहकं तद्विदुःसुराः ॥८४॥

83—84. He becomes senseless by instrumental blow, and has His skin cut; and blood flows. Not knowing Himself, He asks others; leaving His body, He departed to heaven.

The Lord displayed all this though not really existing as if he were an actor, for delusion of the Asuras. The Devas knew this to be false.

प्रादुर्भावा हरेःसर्वे नैव प्राकृतदेहिनः ।
निर्दोषगुणसंपूर्णा दर्शयत्यन्यथैव तु ॥८५॥

दुष्टानां मोहनार्थाय सतामपि च कुत्रचित् ।
यथायोग्यफलप्राप्त्यै लीलैषा परमात्मनः ॥८६॥

85—86. All the manifestations of Hari are never made of physical bodies; (on the other hand) they are without blemish and also full of good attributes. But He

displays otherwise indeed, sometimes for delusion of wicked people, and occasionally of good people also, for meting out only their proper desert. This is play for the supreme Lord.

Note—Srimadacharya quotes the following verses from the Bhaghavatgeeta which is the most sacred portion of the Bharatha and which are the sayings of Vishnu Himself to show His supremacy.

ज्ञानं तेऽहं सविज्ञानमिदं वक्षाम्यशेषतः ।
यज्ज्ञात्वा नेव भूयोन्यज्ज्ञातव्यमवशिष्यते ॥८७॥
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ।
मत्तः परतरं नान्यत्किंचिदस्ति धनंजय ॥८८॥

87—88. I shall teach thee completely all this ordinary knowledge along with other special knowledge, after knowing which nothing else remains to be learnt again.

I am the cause of origin, (sustenance) and destruction of this entire universe. Oh Dhananjaya! there is nothing else whatsoever which is higher than Myself.

अवजानंति मां मूढा मानुषीं तनुमाश्रितं ।
परंभावमजानंतो मम भूतमहेश्वरं ॥
मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।
राक्षसीमासुरींचैव प्रकृतिं मोहिनीं श्रिताः ॥८९॥

89. Foolish people look down upon Me when I assume human form, not knowing My super-eminence which is eternal, full, and supreme (over all).

Actuated by the delusive spirit of Rakshasas and Asuras, they entertain wrong notions (of me) and all their worldly desires are unrealized, their spiritual deeds become futile, and their idea of obtaining worldly boons from others is frustrated.

माहात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।
भजंत्यनन्यमनसो ज्ञात्वा भूतादिमव्ययं ॥९०॥

90. But the wise ones, Oh Partha! actuated by divine spirit, adore Me with undiverted minds, knowing Me to be the imperishable creator of elements etc.

पितासि लोकस्य चराचरस्य त्यमस्यपूज्यश्च गुरूर्गरीयान् ।
नत्वत्समोऽस्त्यभ्यधिकः कुतोन्यो लोकत्रयेप्यप्रतिमप्रभाव ॥९१॥

91. Thou art the father of this sentient and non-sentient world and adorable. Thou art the highest Preceptor. Oh Thou of unrivalled prowess! there is none equal to Thee. How can there be any superior, in all the three worlds?

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमं ।
यज्ज्ञात्वा मुनयः सर्वे परांसिद्धिमितोगताः ॥९२॥

92. I shall expound to you again the highest wisdom culled out of all knowledge, by knowing which all sages have attained the highest goal from this world.

मम योनिर्महद्ब्रह्म तस्मिन्गर्भं दधाम्यहं ।
संभवः सर्वभूतानां ततो भवति भारत ॥९३॥

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एवच ।
क्षरः सर्वाणि भूतानि कूटस्थोक्षर उच्यते ॥९४॥

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य बिभर्त्यव्ययईश्वरः ॥९५॥

93—95. Mahat Brahma (Sri Lakshmi) is my consort (the cause of all creation); I impregnate her (I keep all souls in her); from Her proceeds the creation of all beings, Oh Bharatha!

There are only these two Purushas (persons) in the world called Kshara and Akshara. Kshara (the perishable) comprises all the living beings, (while) the undecaying (Lakshmi) is called Akshara.

There is another Furusha who is different (from both these), supreme, and is called Paramatma, and who, entering into all the three worlds, sustains and protects it, and is imperishable, being the all powerful Lord.

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥९६॥

यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।
स सर्वविद्भजति मां सर्वभावेन भारत ॥९७॥

96—97. Inasmuch as I excel Kshara (Brahma and others) and am superior even to Akshara (Lakshmi), therefore I am designated as Purushothama (the supreme person) both in the human treatises and also in the (super-human) Vedas.

He, who, thus without any doubt, understands Me as the Supreme Person, becomes all knowing and he reaches Me by all means, Oh Bharatha !

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।
एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥९८॥

98. Oh sinless one! All this most secret doctrine has been taught by Me. Understanding this well (by study, meditation etc.), realize it (by direct perception) and hen you will become a Mukta (released soul), Oh Bharatha!

द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च ।
दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥९९॥

99. There are only two natural groups in this created world, the Divine and Asura (Devilish); the divine group has been described in detail; listen Oh Partha! from me about the Asuric group.

Note—The word "Divine" in this must be taken to include Gandharvas and men as opposed to Asuras destined for hell. The entire creation falls into two main groups, with regard to the highest and lowest ends reached by either.

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरं ।
अपरस्परसंभूतं किमन्यत्कामहैतुकं ॥१००॥

100. They say: the world is unreal, illusory, and is without a creator. It is not the result of cause and effect. What is it (then)? It is something different (from entity सत् and non-entity असत् *i. e.*, सदसद्विलक्षणं) and is the product of Avidya (ignorance.)

Note—काम ordinarily means desire for sense objects, which again springs from ignorance. Sri Vadiraja.

एतां दृष्टिमवष्टभ्य नष्टात्मानोल्पबुद्धयः ।
प्रभवंत्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥१०१॥
ईश्वरोहमहं भोगी सिद्धोहं बलवान्सुखी ।
आढ्योभिजनवानस्मि कोन्योस्ति सदृशो मया ॥१०२॥

101—102. Holding fast to this view, they lose their sense, indulge in sensual pleasures and take to cruel deeds and, thus misleading the world, cause its destruction.

(Such a person thinks): I am myself lord; I enjoy; I have accomplished everything; I am strong, happy, wealthy and am beloved of the people; Who is there equal to me?

मामात्मपरदेहेषु प्रद्विषंतोभ्यसूयकाः ।
तानहं द्विषतःक्रूरान्संसारेषु नराधमान् ॥१०३॥

क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ।
आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।
मामप्राप्यैव कौंतेय ततो यांत्यधमां गतिं ॥१०४॥

103—104. Thus they hate me who abide in them as well as in other bodies and become jealous of me. I throw these lowest of human beings, who hate (me) and indulge in cruel deeds, to be born constantly only in Asuric wombs.

Having thus fallen only in Asuric wombs in every birth, these fools eventually go to the lowest hell, without ever reaching Me. Oh son of Kunthi !

Note—The views that the world is unreal and that the souls are identical with the Brahman and that they are independent creatures are said to be Asuric. (Sri Vadiraja Swami).

The hatred (द्वेष) spoken of here is, according to Janardana Bhatta, denial of the dependence of souls upon God for their action and assertion of their own independence. Sri Vadiraja Swami thinks it is the identification of one's own soul or those of others with Brahma, which is regarded as one of the acts of hatred of God.

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्विकं ॥१०५॥

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितं ॥१०६॥

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोसि मे ॥१०७॥

105—107. Know that (knowledge) by which one sees the only supreme Lord dwelling in all the different objects

(sentient as well as non-sentient) and also His manifestations therein as identical and imperishable, as the (highest) satvika knowledge.

Listen again to my highest teaching which is most secret. As you are certainly most dear to me I shall therefore tell you what is good.

Have your mind centred in Me, become My devotee and My worshipper; prostrate before Me, and you will attain Me. As you are dear to Me, I assure you that this is true.

Note:—The following verses are in answer to the question put by Janamejaya as to how the shastras like Sankhya, etc. which appear to be contradictory have to be construed. They occur in Moksha Dharma of Bharatha.

पंचरात्रस्य कृत्स्नस्य वक्ता नारायणः स्वयं ।
सर्वेष्वेतेषु राजेंद्र ज्ञानेष्वेतद्विशिष्यते ॥१०८॥
ज्ञानेष्वेतेषु राजेंद्र सांख्यपाशुपतादिषु ।
यथायोगं यथान्यायं निष्ठा नारायणःपरः ॥१०९॥
पंचरात्रविदो मुख्या यथाक्रमपरा नृप ।
एकांतभावोपगता वासुदेवं विशंति ते ॥११०॥

जनमेजय उवाच—

बहवः पुरुषा ब्रह्मन्नुताहो एक एव तु ।
कोह्यत्र पुरुषश्रेष्ठस्तं भवान्वक्तुमर्हति ॥१११॥

108—111. Narayana Himself is the expounder of the entire Pancharatra; therefore, of all these shāstras imparting knowledge, Oh, king of kings! this is most important.

The supremacy of Narayana is established, oh king of kings! even through these shastras like Sankhya, Pasupatha etc., if viewed in their proper sequence and reasoning.

Those eminent ones, who understand Pancharatra and who through understanding the relative position of Devas, thereby attain single-minded devotion, enter into Vasudeva (*i.e.*, obtain release).

Janamejaya said: Oh Brahman! Are the Purushas several or only one? Who is indeed the supreme Purusha among them? You are the proper person to describe Him.

वैशंपायन उवाच—

नैतदिच्छन्ति पुरुषमेकं कुरुकुलोद्वह ।
बहूनां पुरुषाणां हि यथैका योनिरुच्यते ॥११२॥

तथा तं पुरुषं विश्वमाख्यास्यामि गुणाधिकं ।
आह ब्रह्मैतमेवार्थं महादेवाय पृच्छते ॥११३॥

तस्यैकस्य ममत्वं हि स चैकः पुरुषो विराट् ॥११४॥

अहं ब्रह्मा चाद्य ईशः प्रजानां तस्माज्जातस्त्वं च मत्तः प्रसूतः ।
मत्तो जगत्स्थावरजंगमं च सर्वे वेदाः सरहस्याश्च पुत्र ॥११५॥

Vaisampayana replied:

112—115. Oh thou uplifter of the Kuru race! the wise ones do not agree that there is only one Purusha. Inasmuch as one chief cause of the several Purushas is stated, I shall describe accordingly that Purusha (chief cause of all creation) who is full and excels in good attributes.

The same purport was conveyed by Brahma to Mahadeva when questioned. The idea of "mine" appertains truly only to that single Purusha who shines eternally, transcending all.

Ncte—The term ममत्वं is used to denote that He only is independent and not in the acquisitive sense. (Sri Vadirajaswami).

Myself known as Brahma, and the first born lord of all created beings, was born out of that Lord; you were begotten by me, and from me, Oh son! this entire universe of sentient and nonsentient objects, along with all the Vedas and the secret Upanishads, has emanated.

तथैव भीमवचनं धर्मजं प्रत्युदीरितं ।
ब्रह्मेशानादिभिर्देवैस्समेतै र्यद्गुणांशकः ।
नावसाययितुं शक्यो व्याचक्षाणैश्च सर्वदा ॥११६॥
स एष भगवान्कृष्णो नैव केवलमानुषः ।
यस्य प्रसादजो ब्रह्मा रुद्रश्च क्रोधसंभवः ॥११७॥

116—117. There is the saying of Bheema to the same effect told to Dharmaraja. He, even a part of whose quality it is not possible to contemplate completely, even for Brahma, Rudra and other Devas, all assembled together and engaged in constant discussion of it, and by whose grace the unborn Brahma emanated, and whose anger brought out Rudra, that self same Lord is Krishna and He is not an ordinary man.

वचनं चैव कृष्णस्य ज्येष्ठं कुंतीसुतं प्रति ॥११८॥
रुद्रं समाश्रिता देवाः रुद्रो ब्रह्माणमाश्रितः ।
ब्रह्मा मामाश्रितो नित्यं नाहं कंचिदुपाश्रितः ॥११९॥

118—119. There is also the saying of Krishna told to the eldest son of Kunthi. The Devas seek support in

Rudra ; Rudra seeks support in Brahma ; and Brahma always seeks support in Me and I need nobody's support.

यथाश्रितानि ज्योतींषि ज्योतिः श्रेष्ठं दिवाकरं ।
एवं मुक्तगणाः सर्वे वासुदेवमुपाश्रिताः ॥१२०॥

120. Just as all luminaries depend upon the Sun, the highest luminary, so also all the released souls seek support from Vasudeva.

भविष्यत्पर्वगं चापि वचो व्यासस्य सादरं ।
वासुदेवस्य महिमा भारते निर्णयोदितः ॥१२१॥

121. There is also the saying, of Vyasa in the Bhavishyat Parva told with all earnestness, that the greatness of Vasudeva has been mentioned in the Bharatha with decisive authority.

तदर्थास्तु कथाः सर्वा नान्यार्थं वैष्णवं यशः ।
तत्प्रतीपंतु यद्दृश्येत्र तन्मम मनीषितं ॥१२२॥

122. All the incidents (relating to Pandavas etc.) narrated therein are only intended for that purpose ; they serve no other purpose but to bring out the glory of Vishnu ; what may appear to be contrary (to this) is not however my opinion.

भाषास्तु त्रिविधास्तत्र मया वै संप्रदर्शिताः ।
उक्तो यो महिमा विष्णोः सतूक्तो हि समाधिना ॥१२३॥
शैवदर्शनमालंब्य क्वचिच्छैवी कथोदिता ।
समाधिभाषयोक्तं यत्तत्सर्वं ग्राह्यमेव हि ॥१२४॥
अविरुद्धं समाधेस्तु दर्शनोक्तं च गृह्यते ।
आद्यंतयोर्विरुद्धं यद्दर्शनं तदुदाहृतं ॥१२५॥

दर्शनानंतरं सिद्धं गुह्यभाषान्यथा भवेत् ।
तस्माद्विष्णोर्हि महिमा भारतोक्तो यथार्थतः ॥१२६॥

123—126. Therein three kinds of language (interpretation) have been indicated by myself. That by which the greatness of Vishnu has been stated has been indicated by Samadhi language.

Following in some places the treatises relating to Siva, the stories of Siva have been narrated in Dharshana language. All that has been conveyed by Samadhi language must indeed be accepted. What has been conveyed by Dharshana language, if not in conflict with that conveyed by Samadhi language, must also be accepted.

That is called Dharshana language where there is conflict between the beginning and the end, as also what is expressly stated in other Dharshana treatises (such as those relating to Siva etc). The Guhya language (secret language) is that which conveys the reverse of what is said.

Therefore the greatness of Vishnu has been truly declared in the Bharatha.

Note—Sri Vedavyasa is said to have written the Mahabharatha so as to be interpreted in three ways which are described as Samadhi, Darshana and Guhya Bhashas. Samadhi is what is clearly and unambiguously expressed establishing the supremacy of Vishnu. It is called Samadhi because it is the idea which is conveyed when one reads it with singleminded attention. When what is contained in other treatises known as Dharshanas is repeated as if Siva and others were extolled, it is called Dharshana language. What is not conveyed by either of these but has a secret or esoteric meaning is called Guhya. (Sri Vadiraja).

The following six verses are quotations from Bhavishyat Parva to show that Vayu and others incarnate to fulfil divine purpose.

तस्यांगं प्रथमं वायुः प्रादुर्भावत्रयान्वितः ।
प्रथमो हनुमान्नाम द्वितीयो भीम एव च ।
पूर्णप्रज्ञस्तृतीयस्तु भगवत्कार्यसाधकः ॥१२७॥

त्रेताद्येषु युगेष्वेव संभूतः केशवाज्ञया ।
एकैकशस्त्रिषु पृथक् द्वितीयांगं सरस्वती ॥१२८॥

शं रूपेतु रतेर्यायौ श्रीरित्येव च कीर्त्यते ।
सैव च द्रौपदी नाम काली चंद्रेति चोच्यते ॥१२९॥

तृतीयांगं हरेः शेषः प्रादुर्भावसमन्वितः ।
प्रादुर्भावा नरश्चैव लक्ष्मणो बल एव च ॥१३०॥

रुद्रात्मकत्वाच्छेषस्य शुको द्रौणिश्च तत्तं ।
इंद्रो नरांशसंपत्या पार्थोपीषत्तदात्मकः ॥१३१॥

प्रद्युम्नाद्याःस्ततो विष्णोरंगभूताः क्रमेण तु ।
चरितं वैष्णवानां तु विष्णूद्रेकाय कथ्यते ॥१३२॥

127—132. Vayu, along with his three manifestations, is His (Vishnu's) highest agent. The first is called Hanuman, the second Bheema and the third Purnapragna, each engaged in the accomplishment of the Lord's deeds.

According to the command of Kesava, He appeared only in the three yugas commencing with Tretha, with a separate name in each.

The second agent is Sarasvathi. She is also called Sri because She enjoys bliss in the company of Vayu whose form is bliss itself. It is She who is also called Draupadi, Kali, and Chandra.

The third agent of Hari is Sesha, along with his manifestations. Those manifestations are Nara, Lakshmana and Balarama.

Inasmuch as Sesha was Rudra himself (in the previous Kalpa), Suka and Asvathama are his manifestations. Inasmuch as Indra has the spirit of Nara, Arjuna also has a little of Sesha's form.

Pradyumna and others thereafter by gradation are the agents of Vishnu. The story of Vaishnavas (*i. e.*, Pandavas) is narrated therefore only for the establishment of Vishnu's glory.

तथा भागवतेप्युक्तं हनूमद्वचनं परं ।
मर्त्यावतारस्त्विह मर्त्यशिक्षणं रक्षोवधायैव न केवलं विभोः ।
कुतोऽस्य हि स्यूरमतः स्व आत्मन्सीताकृतानि व्यसनानीश्वरस्य ॥१३३॥
नवै स आत्मात्मवतामधीश्वरो भुङ्क्ते हि दुःखं भगवान्वासुदेवः ।
न स्त्रीकृतं कश्मलमश्नुवीत न लक्ष्मणंचापि जहाति कर्हिचित् ॥१३४॥
यत्पादपंकजपरागनिषेवकाणां दुःखानि सर्वाणि लयं प्रयांति ।
स ब्रह्मवंद्यचरणो जनमोहनाय स्त्रीसंगिनामिति रतिं प्रथयंश्चचार ॥१३५॥

133—135. So also there is the wise saying of Hanuman told in the Bhagavatha, that the Avatar of the Lord as man in this world is intended indeed for the edification of mankind and not merely for the destruction of the Rakshasas. How can there be grief caused on account of (the separation of) Sita, to this Lord who enjoys Himself in His own form ?

That supreme Lord Vasudeva, who controls even the wise men, does never have misery, and can never suffer degrading grief on account of woman, and He never is separate from Lakshmana.

All sorrows vanish for those who adore the dust of His lotus feet. Such a one whose feet are worshipped

even by Brahma, behaved so (in this world) for the delusion of mankind, so as to indicate that such was the lot of people addicted to women.

Note—The idea is that Lord Vishnu takes another form as female in Lakshmi and enjoys by giving pleasure to her.

The use of the term "Vasudeva" in sloka No. 134 indicates that even in His incarnation as Krishna when in the midst of thousands of women he had not the sensual taint. (Sri Vadiraja swami.)

It is compounded of two words which point to His all-pervasiveness and His blissful form. Such a one cannot have grief of separation or other sorrow.

क्वचिच्छिवं क्वचिदृषीन्कचिद्देवान्क्वचिन्नरान् ।
नमत्यर्चयति स्तौति वरानर्थयतेऽपि च ।
लिंगं प्रतिष्ठापयति वृणोत्यसुरतो वरान् ॥१३६॥

136. Sometimes Siva, sometimes Rishis, sometimes Devas, sometimes men, He honours, worships, and praises and even begs for boons. He instals Lingas and asks for boons even from Asuras.

सर्वेश्वरः स्वतंत्रोऽपि सर्वशक्तिश्च सर्वदा ।
सर्वज्ञोऽपि विमोहाय जनानां पुरुषोत्तमः ॥१३७॥

137. This supreme Person, though Overlord of all, independent, all-powerful and omniscient always, (does these acts), for delusion of (some) people.

तस्माद्यो महिमा विष्णोः सर्वशास्त्रोदितः स हि ।
नान्यदित्येष शास्त्राणां निर्णयः समुदाहृतः ॥१३८॥

138. Therefore only that which establishes the glory of Vishnu is stated in all the shastras and nothing else. This, the settled truth of all the shastras, is thus stated.

भारतार्थस्त्रिधा प्रोक्तः स्वयं भगवतैव हि ।
मन्वादि केचिद्ब्रुवते ह्यास्तिकादि तथापरे ॥१३९॥
तथोपरिचराद्यन्ये भारतं परिचक्षते ॥१४०॥
सकृष्णान्पांडवान्गृह्य योऽयमर्थः प्रवर्तते ।
प्रातिलोम्यादिवैचित्र्यात्तमास्तीकं प्रचक्षते ॥१४१॥
धर्मो भक्त्यादिदशकः श्रुतादिः शीलवैनयौ ।
सब्रह्मकास्तु ते यत्र मन्वादि तं विदुर्बुधाः ॥१४२॥
नारायणस्य नामानि सर्वाणि वचनानि तु ।
तत्सामर्थ्याभिधायीनि तमौपरिचरं विदुः ॥१४३॥

139—143. The purport of Bharatha has been conveyed by the Lord (Vyasa) Himself in three ways. Some of the sayings therein are called Manvadi, others are called Asthikadi and similarly the rest are called Uparichara.

That is called *Asthika* where by way of illustration the story of the Pandavas along with that of Krishna is narrated in inverse order or with reference to wrong person.

The wise men take it to be *Manvadi* where righteousness, ten good qualities like devotion etc., or qualities like study, contemplation etc., good conduct and politeness, along with the teaching of the Vedas etc. are referred to.

Where all the names and sayings of Narayana go to establish His prowess, they understand it to be Ouparichara.

भक्तिर्ज्ञानं सवैराग्यं प्रज्ञा मेधा धृतिः स्थितिः ।
योगः प्राणो बलंचैव वृकोदर इतिस्मृतः ॥१४४॥

एतद्दशात्मको वायुस्तस्माद्भीमस्तदात्मकः ।
सर्वविद्या द्रौपदीतु यस्मात्सैव सरस्वती ॥१४५॥

144—145. Devotion, knowledge along with renunciation, quick grasp, retentiveness, fortitude, steadiness, intelligence, vitality and strength, are designated as Bheema. Vayu has his form consisting of those qualities and therefore Bheema also is of that form.

Inasmuch as Draupadi is Saraswathi herself, she represents all learning.

अज्ञानादिस्वरूपस्तु कलिर्दुर्योधनः स्मृतः ।
विपरीतं तु यज्ज्ञानं दुःशासन इतीरितः ॥१४६॥
नास्तिक्यं शकुनिर्नाम सर्वदोषात्मकाः परे ।
धार्तराष्ट्रास्त्वहंकारो द्रौणी रुद्रात्मको यतः ॥१४७॥
द्रोणाद्या इंद्रियाण्येव पापान्यन्ये तु सैनिकाः ।
पांडवेयास्तु पुण्यानि तेषां विष्णुर्नियामकः ॥१४८॥
एवमध्यात्मनिष्ठं हि भारतं सर्वमुच्यते ।
दुर्विज्ञेयमतः सर्वैर्भारतं तु सुरैरपि ॥१४९॥

146—149. Duryodhana is said to be Kali himself who represents ignorance etc. Dussasana represents that knowledge which is perverse. Sakuni's name stands for materialism, while the other sons of Dhritarashtra represent all other vices. Drona's son (Asvatthama) being the Avatar of Rudra represents Ahankara (egoism), while Drona and others (Karna, Bheeshma, etc.) represent the senses. Their other warriors represent various sins. The warriors on the Pandava side represent good deeds and their director is Vishnu. Thus the entire Bharatha is said to represent the psychic aspect (Adhyatma) of life and

therefore Bharatha is said to be difficult for comprehension to all men and even to all the Devas.

Note—In these verses the esoteric meaning of the Bharatha is given. Sri Vadirajaswami interprets the terms मन्वादि, आस्तिक and औपरिचर as follows: Those by which God is measured (मीयते) or understood are Dharmas called मनवः. Those who believe in the existence of God etc. are आस्तिकाः. The origin and history of the Pandavas who are great Asthikas are dwelt in detail in the Bharatha. The qualities they stand for are मनवः. Those qualities along with the study of the Vedas are necessary for right understanding of God. The object of Bharatha is to establish the supremacy of Vishnu and this is achieved not only by directly extolling His qualities, acts etc.. but also by narrating the history of His devotees the Pandavas. Where the supremacy of Vishnu is established, it is called औपरिचर as Vishnu dominates all others उपरिचरतीति उपरिचरः तस्य भावः औपरिचरः.

Of the five Pandavas, Yudhistira stands preeminently for Dharma (righteousness and truth). Devotion etc. are represented by the greatest of Vishnu Bhakthas, Bheemasena. Arjuna attained fame by his learning and skill. He had the unique honour of hearing the sacred teaching of Gita from the Lord Himself. He therefore represents learning. Nakula and Sahadeva were famous for good conduct and courtesy respectively. Draupadi represents Sarasvathi the Goddess of learning and the presiding deity of the Vedas.

While the Pandavas thus represent good conduct, learning etc., Duryodhana and others stand for all the bad qualities. Duryodhana, the highest of them, is the Avatar of Kali himself. Thus the war of Mahabharatha represents the eternal conflict which goes on in every soul between the forces of righteousness and wickedness; to the extent that righteousness succeeds, the soul is said to come out victorious on its onward march towards final release. Sri Narayana Himself present in every soul directs this internal war just as Sri Krishna He did in the field of Kurukshetra. This is in fact the teaching contained in Srimad Bhaghavadgita, which is the essence of the Mahabharatha.

स्वयं व्यासो हि तद्वेद ब्रह्मा वा तत्प्रसादतः ।
तथापि विष्णुपरता भारते सारसंग्रहः ॥१५०॥
इत्यादिव्यासवाक्यैस्तु विष्णूत्कर्षोऽवगम्यते ।
वाय्वादीनां क्रमश्चैव तद्वाक्यैरेव चिंत्यते ॥१५१॥

150—151. Vyasa himself knew it fully (*i. e.*, the purport of Bharatha) and with His grace Brahma also (knew it). And yet, in the Bharatha is contained the very essence of the teachings establishing the supremacy of Vishnu.

By sayings like these of Vyasa, indeed, the supremacy of Vishnu is understood. And also by His own sayings, the gradation of the gods like Vayu etc. also is brought to our mind :

वायुर्हि ब्रह्मतामेति तस्माद्ब्रह्मैव सम्मृतः ।
न ब्रह्मसदृशः कश्चिच्छिवादिषु कथंचन ॥१५२॥
ज्ञाने विरागे हरिभक्तिभावे धृतिस्थितिप्राणबलेषु योगे ।
च नान्यो हनुमत्समानः पुमान्कदाचित्क्वच कश्च नैव ॥१५३॥

152-153. Vayu surely attains Brahma's status. Therefore he is called Brahma only. There is none equal to Brahma in any respect among Rudra and others.

There is no other person equal to Hanuman in knowledge, renunciation, devotion to Hari, fortitude, steadiness, vitality, strength, zeal and intelligence, at any time or in any place.

Note :—There are 100 Rujus or Latavyas who are qualified to become Brahma. Of these, Vayu the 99th Ruju after sadhana for 100 years becomes Brahma when the present Brahma attains Moksha. All these Rujus have only Sathva bodies free from all blemish.

बळित्था तद्वपुषे धायि दर्शतं देवस्य भर्गः सहसो यतोऽजनि ।
यदीमुपह्वरते साधते मतिर्ऋतस्यधेना अनयंत सस्रुतः ॥१५४॥
पृक्षोवपुः पितुमान्नित्य आशये द्वितीयमा सप्तशिवासु मातृषु ।
तृतीयमस्य वृषभस्य दोहसे दशप्रमतिं जनयंत योषणः ॥१५५॥
निर्यदींबुध्नान्महिषस्य वर्पस ईशानासः शवसाक्रंतसूरयः ।
यदीमनु प्रदिवो मध्व आधवे गुहासंतं मातरिश्वा मथायति ॥१५६॥
प्रयत्पितुः परमान्नीयते पर्याऽऽपृक्षुधोवीरुधोदंसुरोहति ।
उभा यदस्यजनुषं यदिन्वत आदिद्यविष्ठो अभवद्घृणाशुचिः ॥१५७॥
आदिन्मातृराविशद्यास्वाशुचिरहिंस्यमानउर्विया विवावृधे ।
अनुयत्पूर्वा अरुहत्सनाजुवो निनव्यसीष्ववरासु धावते ॥१५८॥

154—158. Inasmuch as the original form Vayu emanated from Narayana, therefore that original form also consists of strength, playfulness and capacity to sustain and enlighten others; similarly he wore the same form in his Avataras also. (Or it may be interpreted that) as the Avatars emanated from the original form of Vayudeva which consists of strength etc., therefore, the Avataras also had the same characteristics.

(Or it may be interpreted as meaning) that the characteristics of strength, and knowledge found in the original form of Vayudeva were transferred to his Avataras also, so that thereby the self-luminous and all-knowing Lord may be made manifest.

The first Avatara of it representing full knowledge was known as Hanuman. He always stays humbly near Ramachandra whose form consists of knowledge and (far away also) unaided he accomplished the commands of Ramachandra. He conveyed the story of Ramachandra flowing

sweet with nectar, to his disciples or He conveyed the message of Ramachandra flowing sweet as nectar to Seeta.

His second Avatara was for the destruction of huge armies and indulged in eating much food. He was eternal *i.e.*, His knowledge remains unclouded even during Pralaya (end of the world). He took considerable delight in expounding the seven flawless authorities consisting of the four Vedas, Itihasas, Puranas and Pancharatra (which deal with Paramatma).

Note :—This gives the derivative meaning of the term भीम. He by whom all the knowledge (भाः) was supported (भृताः). Sri Vadiraja.

The third Avatara of this highest of the Devas (Vayu) called Poornapragna was brought forth by his revered mother (or by the deities presiding over knowledge and represented by Sri, Bhoo and Durga) for the spread of knowledge of Paramatma. Or it may be interpreted as follows :

The third Avatara of this highest of the Devas (Vayu) called Poornapragna was produced for the better understanding of the seven scriptures, from whom only embodying full knowledge the wise ones like Rudra and others, (or the guardian deities of the Universe) easily understood well the attributes of knowledge, strength etc. of the adorable Lord fit to be taken and drunk (heard, contemplated upon etc.)

The term दुग्ध means not only the first preceptor who taught (*i.e.*, Madhva) but also the original authority (Sutra Bhashya) or the grace of Narayana of original form.

This Avatara of Vayu of unequalled knowledge, known as Madhva churns (goes deeply into) the sacred scriptures to establish the complete supremacy of this self same Paramatma residing in the hearts (of all).

Inasmuch as that form (of Madhva) was clearly directed by the supreme Father, He destroys all objections of his opponents just as he would crush the tender creepers under his teeth.

Note :—The questions are compared to creepers as they grow from time to time in spite of being cut. Sri Vadiraja.

Inasmuch as his appearance on earth was directed by Sri Lakshmi and Narayana, he therefore remained subordinate to them. He shone by his mercy for Vishnu Bhaktas and was free from the blemish of birth from womb etc.

Under the command of Hari only, He entered (the womb of) his mothers (Sri, Bhoo, Durga, Jaya, Santhi etc.) and he grew with increased strength, pure and uninjured from the pangs of birth, and he assumed different names as he came out of these beginning with Lakshmi, devoted to the service of the Lord Narayana. He quickly assumed a form lower than his own, when he took new bodies. (It has reference to his birth as Bheema, younger than Dharmaraja who as Dharma is lower in rank than Vayu).

Or it may be interpreted thus :—Under the grace of Narayana, He deeply investigated the seven sacred scriptures, and thereby he attained higher proficiency than these (Rudra and others), with his unsurpassed knowledge and being unclouded by ignorance etc. he reached real wisdom.

He studied from beginning to end the earlier ones (the Vedas) as establishing the supremacy of Vishnu from eternity, and he understood more quickly the later scriptures of Puranas etc. which are lower than the Vedas.

Note:—The Rik sookta contained herein refers to the three Avataras of Vayu, *viz.*, Hanuman, Bheema and Vayu, which appeared

on earth to serve the purpose of Hari in His three Avataras of Sri Rama, Krishna, and Vedavyasa respectively.

The interpretation of this Sooktha as explained by Sayana himself or understood by the western scholars like Griffith etc., is absolutely meaningless. There is no basis for interpreting it as referring to Agni.

Mr. Basu gives an allegorical interpretation of this Sooktha. "Hanuman, the first Avatar of Vayu, brings the message of hope to the desponding soul (Sita) when she is frightened by the terrors and temptations of the world, namely, of the lower nature of man. He encourages her and tells her not to lose heart. The soul thus encouraged and hopeful, becomes stronger and assumes the sterner aspects of a Draupadi. It is when the soul has reached the stage of Draupadi, who no longer is liable to be snatched away by Ravana or Duryodhana, that the second manifestation of Vayu takes place. Vayu comes now not as a messenger of God, but as the warrior of the Lord, the destroyer of the Satanic hosts. This aspect of Vayu helps the soul in completing her conquest over her enemies. When the passions are hushed and the lower nature is subjugated, comes then the Vayu in his last and sweetest form as Madhva, as the teacher of perfect wisdom, (Poornapragna) and the bliss giving saviour (Ananda Teertha).

In this aspect, the Vayu teaches the soul the mysteries of Godhead, and ultimately leads her to the presence of her Lord."

Translation of Brihad-Aranyaka Upanishad. Page 744.

Note :—The following are quotations from the Mahabharatha to show the supremacy of Vayu among the gods and their gradation.

अश्वमेधः क्रतुश्श्रेष्ठो ज्योति श्श्रेष्ठो दिवाकरः ।
ब्राह्मणो द्विपदां श्रेष्ठो देवश्रेष्ठस्तु मारुतः ॥१५९॥

159. Asvamedha is the highest of sacrifices; Sun is the highest of the luminaries; Brahmana is the highest of the bipeds (men); and Maruthi (Vayu) alone is the highest of the gods.

11

बलमिंद्रस्य गिरिशो गिरिशस्य बलं मरुत् ।
बलं तस्य हरिः साक्षान्नहरेर्बलमन्यतः ॥१६०॥

160. Rudra is the giver of strength to Indra; Vayu is the giver of strength to Rudra; Vayu's strength is got directly from Narayana; and no one else gives strength to Narayana.

वायुर्भीमो भीमनादो महौजाः सर्वेषां च प्राणिनां प्राणभूतः ।
अनावृत्तिर्देहिनां देहपाते तस्माद्वायुर्देवदेवो विशिष्टः ॥१६१॥

161. Vayu is terrible, and very powerful. He makes terrible sound (to frighten enemies); He is the giver of life to all sentient beings, when the body of these embodied beings falls (on death), he does not return to it. Therefore Vayu is regarded as the highest of the gods.

Note:—The supremacy of Vayu is established by the rules of logic (अन्वय and व्यतिरेक.) Sri Vadiraja.

The term अनावृत्ति has also been interpreted in several ways, by Janardana Bhatta. It has reference to the several Vedic texts which refer to the entrance and exit of several Thathvabhimani Devas in the body and thus establish the supremacy of Vayu.

तत्वज्ञाने विष्णुभक्तौ धैर्ये स्थैर्ये पराक्रमे ।
वेगे च लाघवे चैव प्रलापस्य च वर्जने ॥१६२॥
भीमसेनसमो नास्ति सेनयोरुभयोरपि ।
पांडित्ये च पटुत्वे च शूरत्वे च बलेऽपि च ॥१६३॥
तथा युधिष्ठिरेणैव भीमं प्रति समीरितं ।
धर्मश्चार्थश्च कामश्च मोक्षश्चैव यशो ध्रुवं ॥१६४॥
त्वय्यायत्तमिदं सर्वं सर्वलोकस्य पश्यतः ।
विराटपर्वगं चापि वचो दुर्योधनस्य हि ॥१६५॥

वीराणां शस्त्रविदुषां कृतिनां तत्वनिर्णये ।
सत्वे बाहुबले धैर्ये प्राणे शारीरसंभवे ॥१६६॥

सांप्रतं मानुषे लोके सदैत्यनरराक्षसे ।
चत्वारः प्राणिनां श्रेष्ठाः संपूर्णबलपौरुषाः ॥१६७॥

भीमश्च बलभद्रश्च मद्रराजश्च वीर्यवान् ।
चतुर्थः कीचकस्तेषां पंचमं नानुशुश्रुम ॥१६८॥

अन्योन्यानंतरबलाः क्रमादेव प्रकीर्तिताः ।
वचनं वासुदेवस्य तथोद्योगगतं परं ॥१६९॥

यत्किंचात्मनि कल्याणं संभावयसि पांडव ।
सहस्रगुणमप्येतत्त्वयि संभावयाम्यहं ॥१७०॥

यादृशे च कुले जातः सर्वराजाभिपूजिते ।
यादृशानि च कर्माणि भीम त्वमसि तादृशः ॥१७१॥

162—171. In the midst of both the armies, there is none equal to Bheemasena in real knowledge, devotion to Vishnu, fortitude, steadiness, prowess, quickness, sobriety and in avoidance of idle talk.

There is none equal to Bheemasena in learning, eloquence, sharpness of intellect and physical prowess. So it has been said by Yudhishtira himself to Bheema. "Dharma, wealth, desire, Moksha, everlasting fame and all these are dependent upon you, as the whole world knows."

There is also the saying of Duryodhana as stated in the Virata Parva in connection with the determination of merit among heroes, conversant with the science of warfare, (or learned men well versed in shastras,) and men of skill.

At the present moment in the whole world of living beings consisting of Daityas, men and Rakshasas, there are only four, who are the best of beings, and who possess unsurpassed strength and prowess, and who excel in intellectual strength, physical prowess, and distinguished physical achievement. They are Bheema, Balabhadra, the heroic king of Madhra (Salya) and Keechaka is the fourth among them, and we do not hear of a fifth man. They have been mentioned in the order of descending merit one after another.

There is also the highest saying of Krishna to the same effect in the Udyoga Parva. Oh Pandava! what little merit you find in yourself, I regard it thousand fold in you. You are the foremost, inasmuch as you have been born in a family honoured by all the kings and you have done such deeds as can only befit such family.

Note—The separate mention of Keechaka in the second half of verse 163 indicates that he is not to be classed among learned men. The other three only are included in that group of which Bheemasena is the highest. Keechaka comes in only as one of the strongest men. (Sri Vadiraja).

अस्मिन्युद्धे भीमसेन त्वयि भारःसमाहितः ।
धूरर्जुनेन वोढव्या वोढव्याइतरेजनाः ।
उक्त पुराणे ब्रह्मांडे ब्रह्मणा नारदाय च ॥१७२॥

172. Oh Bheemasena! the entire burden of the war rests on you. Arjuna is only like the horse which bears the yoke. The other people have to be protected by you.

Note—This is intended to show that Bheemasena's part in the war was greater than that of Arjuna.

यस्याः प्रसादात्परमं विदंति शेषः सुपर्णो गिरिशः सुरेंद्रः ।
माता च येषां प्रथमैव भारती सा द्रौपदी नाम बभूव भूमौ ॥१७३॥

या मारुताद्गर्भमधत्त पूर्वं शेषं सुपर्णं गिरिशं सुरेंद्रं ।
चतुर्मुखाभांश्चतुरः कुमारान् सा द्रौपदी नाम बभूव भूमौ ॥१७४॥

173—174. In the Brahmanda Purana it has been told by Brahma to Narada that she, by whose grace Sesha, Garuda, Rudra and Indra reach Paramatma and who as Bharathi was the first mother of these, herself became known as Draupadi on earth.

She who first conceived four sons resembling Brahma *viz.*, Sesha, Garuda, Rudra and Indra, through Vayu, herself became known as Draupadi on earth.

Note—These four, though lower in rank than Vayu or Brahma, are said to resemble Brahma on the ground that the father is reproduced in the son and the son resembles the father.

यस्याधिको बले नास्ति भीममेकमृते क्वचित् ।
न विज्ञाने न च ज्ञाने एषरामः स लांगली ॥१७५॥

यस्य न प्रतियोद्धास्ति भीममेकमृते क्वचित् ।
अन्विष्यापि त्रिलोकेषु स एष मुसलायुधः ॥१७६॥

175—176. He, to whom there is none whosoever except Bheema, superior in strength, knowledge, and wisdom, is Balarama holding the plough as his weapon.

He, whom none whosoever except Bheema, can oppose in fight, even after search in the three worlds, is this wielder of the pestle as weapon.

तथा युधिष्ठिरेणैव भीमाय समुदीरितं ।
अनुज्ञातो रौहिणेयात्त्वया चैवापराजितः ॥१७७॥

सर्वविद्यासु बीभत्सुः कृष्णेन च महात्मना ।
अन्वेष रौहिणेयं च त्वां च भीमापराजितं ॥१७८॥

वीर्ये शौर्ये बले नान्यस्तृतीयः फल्गुनादृते ।
तथैव द्रौपदीवाक्यं वासुदेवं प्रतीरितं ॥१७९॥

अधिज्यमपि यत्कर्तुं शक्यते नैवगांडिवं ।
अन्यत्र भीमपार्थाभ्यां भवतश्च जनार्दन ॥१८०॥

तथैवान्यत्र वचनं कृष्णद्वैपायनेरितं ।
द्वावेव पुरुषौ लोके वासुदेवादनंतरौ ।
भीमस्तु प्रथमस्तत्र द्वितीयो द्रौणिरेव च ॥१८१॥

177—181. So also is the saying of Yudhistira himself told to Bheema. Arjuna has been understood by the Supreme Lord Krishna to be unsurpassed in all kinds of knowledge by others, excepting yourself and Balarama. Oh Bheema! in intelligence, physical prowess, and muscular strength, Arjuna is invincible by others except yourself and Balarama (the son of Rohini), and there is no third person (excelling in these) except Arjuna.

Similar is the saying of Draupadi told to Krishna :—"Excepting yourself Oh Janardana! (born to kill the wicked ones) Bheema and Arjuna, there is none else who can even tie the string to the Gandeeva bow.

There is also the saying of Vedavyasa to the same effect told elsewhere. There are only two persons in this world after Krishna, of whom Bheema is the first and Asvatthama is the second.

अक्षयाविषुधी दिव्ये ध्वजो वानरलक्षणः ।
गांडीवं धनुषां श्रेष्ठं तेन द्रौणेर्वरोर्जुनः ॥१८२॥

182. Arjuna becomes superior to Asvathama by reason (of possession) of inexhaustible and divine quivers, banner with the emblem of Hanuman, and the best of bows named Gandeeva.

Note—Arjuna being an Avatara of Indra is ordinarily lower in rank than Asvathama who is avatar of Rudra. By reason of Nara Avesa in him, he becomes superior.

इत्याद्यनंतवाक्यानि संत्येवार्थे विवक्षिते ।
कानि चिद्दर्शितान्यत्र दिङ्मात्रप्रतिपत्तये ॥१८३॥

183. There are surely these and similar innumerable sayings pointing to the truths established herein but only some of them have been referred to in this work, so as to indicate their trend.

तस्मादुक्तक्रमेणैव पुरुषोत्तमता हरेः ।
अनौपचारिकी सिद्धा ब्रह्मता च विनिर्णयात् ॥१८४॥

184. Thus in the manner stated herein, the supremacy of Hari as Purushothama as well as His real fullness has been established as settled truth.

पूर्णप्रज्ञकृतेयं संक्षेपादुद्धृतिः सुवाक्यानां ।
श्रीमद्भारतगानां विष्णोः पूर्णत्वनिर्णयायैव ॥१८५॥

185. This epitome of select sayings chosen from the Srimad Bharatha has been done by Poornapragna only for establishing the all round fullness of Vishnu.

स प्रीयतां परतमः परमादनंतः संतारकः सततसंसृतदुस्तरार्णात् ।
यत्पादपद्ममकरंदजुषोहि पार्थाः स्वाराज्यमापुरुभयत्रमदा विनोदात् ॥१८६॥

इति श्रीमदानन्दतीर्थ भगवत्पादाचार्य विरचिते
श्रीमन्महाभारत तात्पर्यनिर्णये सुवाक्योद्धरणंनाम
द्वितीयोध्यायः ।

186. May, thereby, that supreme Lord, superior even to the entire universe consisting of Rama, Brahma etc., infinite (in His attributes irrespective of time, space etc.) the Saviour from the ocean of the eternal and impassable samsara (cycle of births and deaths), by smelling the dust of whose lotus feet, the Pandavas easily obtained the swarajya in both the worlds, be pleased!

Note—The purport of this chapter is to establish the supremacy of Vishnu by means of selected quotations from the Bharatha. Incidentally the gradation of the other gods becomes important to point to such supremacy.

ADHYAYA III.

जयत्यजोऽखंडगुणोरुमंडलः सदोदितो ज्ञानमरीचिमाली ।
स्वभक्तहार्दोच्च तमोनिहंता व्यासावतारो हरिरात्मभास्करः ॥१॥

1. The self-luminous Hari, who though (really) unborn, incarnated as Vyasa and shone like a Sun, conquers, *i.e.*, stands foremost or overpowers the ordinary Sun. The ordinary Sun god was born to Kasyapa and derives his lustre from Hari who is unborn and self-luminous. The ordinary Sun has his excellent orb of rays which are different from him but Vyasa has His form consisting of excellent attributes which are undifferentiated from Him. The Sun rises only once in the morning while the Sun—Vyasa is always rising (eternal). While the Sun dispels external darkness by his circle of rays (for the good as well as the wicked), the Sun—Vyasa has, as His rays, knowledge which dispels ignorance (residing internally from the beginning of creation) in the hearts of His devotees.

Note—Vedavyasa was self-luminous inasmuch as He brought out the attributes of Paramatma Himself by His classification of the Vedas, by the Brahmasutra and the Puranas. (Sri Vadiraja).

जयत्यजोऽक्षीणसुखात्मबिंबः स्वैश्वर्यकांतिप्रततः सदोदितः ।
स्वभक्तसंतापदुरिष्टहंता रामावतारो हरिरीशचंन्द्रमाः ॥२॥

2. Hari who though unborn, incarnated as Rama, conquers (stands foremost), shining like the supreme Moon (and also overpowering the ordinary moon).

The ordinary moon wanes during the dark fortnight and hence feels miserable, while the Moon—Rama has His form consisting of imperishable bliss. The moon shines by reflection, while Rama shines by His innate

lustre which is all-pervading. The moon rises only once while the Moon—Rama is always rising (eternal) While the moon gives only physical pleasure, the Moon—Rama removes the misery arising from the mental affliction of His devotees.

Note—The term अज: meaning literally not born also means born from अकारवाच्य मूलरूपनारायण *i. e.*, from His own original form (Sri Vadiraja).

जयत्यसंख्योरुबलांबुपूरो गुणोच्चरत्नाकरआत्मवैभवः ।
सदासदात्मज्ञनदीभिराप्यः कृष्णावतारो हरिरेकसागरः ॥३॥

3. Hari who incarnated as Krishna conquers (stands foremost) as a remarkable ocean (and overpowers it). But the ordinary ocean contains water whose quantity can be determined while the ocean—Krishna consists of the infinite attributes of strength, knowledge etc., which cannot be counted and stands unique by His own excellence. The ocean contains gems, while the excellent attributes of Krishna are His gems. While the ocean is reached occasionally by the rivers (while in floods) this ocean—Krishna is always reached by the stream of His devotees who have realized Him.

Note—Having given the essence of all the shastras in the first two Adhyayas, Srimad Acharya proceeds hereafter to narrate the story of the three Avataras of Vishnu in the form of Rama, Krishna, and Vedavyasa, and for that purpose praises these three Avatars by apt similes. Vedavyasa is praised first though ordinarily it may be thought that He incarnated after Rama. There is authority to show that Vedavyasa incarnated even before Rama. Because Veda Vyasa was the Guru of Srimad Ananda Theertha, he is praised first. (Sri Vadiraja). The object of Vedavyasa's Avatara being the spread of knowledge, He is described as a Sun. Rama who appeared on earth to remove the distress caused by the wicked Ravana

and to give happiness to his devotees is compared to the Moon. Sri Krishna who gathered to Himself all his real devotees during his incarnation in one flood of devotion is likened to an ocean, which is unique and has nothing else like it. These three comparisons also bring out the infiniteness of the Lord's knowledge, mercy, bliss, and undecaying character. Inasmuch as Krishna who is all-supreme displayed wonderful physical strength by his killing the several wicked people even from His infancy. He is compared to ocean whose strength is the quantity of water in it and which is unique by itself.

नारायणं नमस्कृत्य नरं चैव नरोत्तमं ।
देवीं सरस्वतीं व्यासं ततो जयमुदीरये ॥४॥
जयोनामेतिहासोयं कृष्णद्वैपायनेरितः ।
वायुर्नरोत्तमो नाम देवीति श्रीरुदीरिता ॥५॥
नारायणो व्यास इति वाच्यवक्तृस्वरूपकः ।
एकः सभगवानुक्तः साधकेशो नरोत्तमः ॥६॥
उपसाधको नरश्चोक्तो देवी भाग्यात्मिका नृणां ।
सरस्वती वाक्यरूपा तस्मान्नम्या हितेऽखिलाः ॥७॥
कृष्णौसत्या भीमपार्थौ कृष्णेत्युक्ताहि भारते ॥८॥

4—8. I shall proceed to narrate the (Bharatha) story called Jaya, after saluting Narayana, Sesha called Nara, Vayu who is superior to Nara (Sesha), the Devi (Lakshmi), Saraswathi and Vedavyasa.

This Bharatha Itihasa composed by Krishna Dwaipayana is named Jaya. Vayu is called Narothama. Sri Lakshmi is described as Devi. The one and the same Lord is known both as Narayana and Vyasa in his two aspects of the author and the subject described. Vayu is the highest of the exponents of this work and next to him in this task is Nara. Devi is the goddess of prosperity to human beings.

Saraswathi is the presiding deity over this work. Therefore all of them named in the Bharatha as also the two Krishnas (Yadava Krishna and Vasishta Krishna), Sathyabhama (Devi), Bheema and Arjuna (Nara and Narothama) Krishna, (Draupadi) deserve to be saluted.

Note—The fourth verse is the benedictory verse contained in the Bharatha. It is intended not only to show the chief persons who figure in that narrative but also to indicate their greatness as worthy of respect by all those who read it, just as the author (Vedavyasa) himself saluted them. The meaning of this somewhat ambiguous verse is made clear by Srimad Acharya in verses 5, 6 and 7. The Bharatha narrative is called Jaya because it outweighed all other works in its greatness when put in the scale. Also because it brought victory to the Pandavas who were devotees of Hari, it is likely to bring all kinds of victory even to those who read it.

To remove any possible apprehension that Vedavyasa is an ordinary sage, as it would seem from the fact of his name being mentioned last, it is said that he is Narayana himself in a different aspect as stated above.

सर्वस्य निर्णयसुवाक्यसमुद्धृती तु स्वाध्याययोर्हरिपदस्मरणेन कृत्वा ।
आनंदतीर्थवरनामवती तृतीया भौमी तनुर्मरुत आह कथाः परस्य ॥९॥

9. The third Avatara of Vayu appearing on earth under the exalted name of Ananda Theertha proceeded to narrate the story of the Supreme Lord (in the subsequent Adhyayas of this work), after having dealt with the determination of truth of all the Shastras and stated an epitome of all the choice sayings therein in the two previous glorious Adhyayas, with due meditation of the feet of Hari.

Note—I have adopted herein one reading which is भौमी whereas another reading is भैमी, which means another Avatara of Bheema.

Having dealt with a portion of सूक्ष्मसृष्टि in the first Adhyaya, Srimad Acharya proceeds to narrate hereafter the remaining सूक्ष्मसृष्टि (Sookshma srishti) and the स्थूलसृष्टि (Sthoola srishti).

व्यूहश्चतुर्धा भगवान्स एको मायां श्रियं सृष्टिविधित्सयार ।
रूपेण पूर्वेण स वासुदेवनाम्नाविरिंचं सुषुवे च सातः ॥१०॥

10. The one and the same Lord (of attributes of prosperity etc.) assumed four forms and approached Sri named Maya, through His first form named Vasudeva, with the object of bringing about creation; and she brought forth Virincha through Him.

संकर्षणाच्चापि जयातनूजो बभूवसाक्षाद्बलसंविदात्मा ।
वायुर्य एवाथविरिंचनामा भविष्य अद्यो न परस्ततो हि ॥११॥

11. And also through the form Sankarshana, Vayu whose essence is strength and knowledge, became directly the son of Jaya, the same Vayu who will be the first to become Brahma hereafter under the name of Virincha and to whom there is none else superior. That Vayu is also known as Suthra while Virincha is also known as Purusha.

सूत्रं स वायुः पुरुषो विरिंचः प्रद्युम्नतश्चाथ कृतौ स्त्रियौ द्वे ।
प्रजज्ञतुर्यमले तत्र पूर्वा प्रधानसंज्ञा प्रकृतिर्जनित्री ॥१२॥
श्रद्धा द्वितीयाथ तयोस्तु योगो बभूव पुंसैवचसूत्रनाम्ना ।
हरेर्नियोगादथ संप्रसूतौ शेषः सुपर्णश्च तयोः सहैव ॥१३॥

12—13. Then from Pradyumna through Krithi, twin women were born, of whom the elder was known as Pradhana, who became the mother (of Siva) and was hence also called Prakriti. The second was Sraddha. After their birth, under the command of Hari, there was union between them and Purusha and Sutra respectively. Sesha and Garuda were thereafter born to them simultaneously.

शेषस्तयोरेव हि जीवनामा कालात्मकः सोऽयसुपर्ण आसीत् ।
तौ वाहनं शयनं चैव विष्णोः कालजयाद्याश्च ततः प्रसूताः ॥१४॥

14. Of these, Sesha was known as Jeeva while Garuda was known as Kala. They became the bed and vehicle (respectively) for Vishnu; through them were born (the attendants of Vishnu known as) Kala, Jaya, Vijaya etc. (*i. e.*, Kalas from Garuda and Jaya and others from Sesha).

कालजयाद्या अपि विष्णुपार्षदा यस्मादंडात्परतः संप्रसूताः ।
नीचाः सुरेभ्यस्तत एवतेऽखिला विष्वक्सेनो वायुजः खेन तुल्यः ॥१५॥

15. Though Kala and Jaya and others are the attendants of Vishnu, still as they were created outside the Brahmanda, therefore, all of them are inferior to the Devas. But Vishvaksena (among them) who is the son of Vayu is equal to Ganapathi.

Note—As three attendants of Hari were created for the guarding of His Vaikunta which is within the Brahmanda, they are inferior to the Thathvabhimani Devas who are Adhikaris within the Brahmanda. (Sri Vadiraja).

व्यूहात्तृतीयात्पुनरेव विष्णोर्देवांश्चतुर्वर्णगतान्समस्तान् ।
संगृह्य बीजात्मतयाऽनिरुद्धो न्यधत्त शांत्यां त्रिगुणात्मिकायां ॥१६॥

16. Again only from the third manifestation of Vishnu (*i.e.*, Pradyumna), Anirudha gathered up all the Devas comprising four castes (Varnas) and placed them like seeds in the womb of Santhi who has the form of the triple attributes.

ततो महत्तत्वतनुर्विरिंचः स्थूलात्मनैवाजनि वाक्च देवी ।
तस्यामहंकारतनुं स रुद्रं ससर्ज बुद्धिं च तदर्धदेहां ॥१७॥

17. From these two, was born Virincha in his gross form only having the body of Mahat-thathva, along with the goddess of Speech. He created through her Rudra who has the body of Ahankara along with Uma who represents Budhi and who is only the other half of Rudra.

बुद्ध्यामुमायां सशिवस्त्रिरूपो मनश्च वैकारिक देवसंघान् ।
दशेंद्रियाण्येव च तैजसानि क्रमेण खादीन्विषयैश्च सार्धं ॥१८॥

18. Through Uma known also as Budhi, the same Rudra assuming three forms created mind and the groups of Devas (presiding over senses) through one such form known as Vaikarika, the ten sense organs through his Thaijasa form and through his Thamasa form gradually the Akasa, air, and the objects of senses.

पुंसः प्रकृत्यां च पुनर्विरिंचाच्छिवोथ तस्मादखिलाः सुरेशाः ।
जाताः सशक्राः पुनरेवसूत्राच्छ्रद्धासुतानाप सुरप्रवीरान् ॥१९॥
शेषं शिवंचेंद्रमथेंद्रतश्च सर्वे सुरा यज्ञगणाश्च जाताः ॥२०॥

19—20. Through Virancha known also as Purusha and Prakriti, was born Siva and from him thereafter all the other Devas including Indra were born. Again through Sutra, Sradha also begot sons who are other chief Devas such as Sesha, Siva, and Indra. And then through Indra were born all the Devas and the deities presiding over sacrifices.

Note—The previous verses dealt with creation outside the Brahmanda. The following ones relate to the creation of the Brahmanda which is also known as Sthoola Padma Srishti.

पुनश्च माया त्रिविधा बभूव सत्वादिरूपैरथ वासुदेवात् ।
सत्वात्मिकायां सबभूव तस्मात्सविष्णुनामैव निरंतरोऽपि ॥२१॥

रजस्तनौ चैव विरिंचआसीत्तमस्तनौ शर्व इति त्रयोऽस्मात ।
एते हि देवाः पुनरंडसृष्टावशक्नुवंतो हरिमेत्य तुष्टुवुः ॥२२॥

21—22. Again Maya took three forms representing Satva etc. Then from Vasudeva He was himself again born through her Sathvika form (named Sri) and He was therefore called Vishnu only, though there is no difference between the two. Through Her Rajasic form (named Bhoo) was born Virincha and through Her Thamasic form (named Durga) was born Siva. Thus three were born from Him (Vasudeva).

These Devas unable to create the egg of the universe went up to Hari and praised Him.

Note—The Devas are born twice first to assume their own forms outside the Brahmanda and again their physical forms for entering into Brahmanda. (Sri Vadiraja).

त्वन्नोजगच्चित्रविचित्रसर्गनिःसीमशक्तिः कुरुसन्निकेतनं ।
इतिस्तुतस्तैः पुरुषोत्तमोसौ सविष्णुनामा श्रियमाप सृष्टये ॥२३॥

23. " Thou, who art endowed with limitless capacity for the creation of this wonderful and varied world, make for us a good habitation."

Thus praised by them, this Supreme Person named Vishnu approached Sri for the purpose of creation.

सुषाव सैवांडमधोक्षजस्य शुष्मं हिरण्यात्मकमंबुमध्ये ।
तस्मिन्प्रविष्टा हरिणैवसार्धं सर्वेसुरास्तस्य बभूव नाभेः ।
लोकात्मकं पद्ममुष्यमध्ये पुनर्विरिंचोऽजनि सद्गुणात्मा ॥२४॥

24. In the midst of those waters, she laid the egg which was the golden semen of the Lord. Into it entered all the Devas along with Hari also. From His navel emanated a lotus on which all the worlds rest, and from

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the middle of that lotus, Virincha possessed of all the excellent attributes appeared.

तस्मात्पुनः सर्वसुराः प्रसूतास्ते जानमाना अपि निर्णयाय ॥
निःसृत्य कायाद्धृत पद्मयोनेः संप्राविशन्क्रमशो मारुतांताः ॥२५॥

25. From Him again all the Devas were born. Though conscious themselves (about the supremacy of Vayu) still for its determination (for the sake of others), they emerged out of the body of the lotus-born Brahma and, again gradually as before, one after another up to Vayu, re-entered.

पपात वायोर्गमनाच्छरीरं तस्यैव चावेशत उत्थितं पुनः ।
तस्मात्स एको त्रिभुवप्रधान इत्याश्रिता देवगणास्तमेव ॥२६॥

26. By the exit of Vayu the body had fallen and got up again only after his re-entry. Therefore all the groups of Devas knowing Him alone to be the foremost of the Devas sought only dependence upon Him.

हरेर्विरिंचस्य च मध्यसंस्थितेस्तदन्यदेवाधिपतिः समारुतः ।
ततो विरिंचो भुवनानि सप्त सप्तकान्याशु चकार सोऽब्जात् ॥२७॥

27. Inasmuch as Hari and Virincha remained neutral as umpires, this Vayu was proclaimed as the ruler of all the other Devas. Thereafter, Virincha created easily out of the lotus the fourteen worlds.

Note—Though Paramatma and Brahma were in that body, still it must be understood that Paramatma remaining there allowed the exit of Prana for the sake of experiment. Brahma must be deemed .ve remained in the body by one Amsa (part) and gone out along with Prana by another Amsa,

तस्माच्च देवा ऋषयः पुनश्च वैकारिकाद्याः सशिवा बभूवुः ॥२८॥

28. And from Him (Brahma) were again born the deities presiding over Vaikarika Ahankara, such as the deities presiding over the sense organs, and also Thaijasa Ahankarika, such as, Prana etc., and Thamasa Ahankarika, such as, Ganesa etc. along with Siva and others, and the Rishis.

अग्रे शिवोऽहं भवएवबुद्धेरुमामनोजौ सहशक्रकामौ ।
गुरुर्मनुर्दक्ष उतानिरुद्धः सहैव शच्या मनसः प्रसूताः ॥२९॥

29. First of all, Siva was born from the Ahankara Thathva and from Budhi was born Uma. Thereafter were born simultaneously Indra and Kama, who are also the offspring of Manas. Brihaspati, Manu, Daksha, and Anirudha along with Sachi were also simultaneously born from the Manas-Thathva.

चक्षुः श्रुतिभ्यां स्पर्शात्सहैव रविः शशी धर्म इमे प्रसूताः ।
जिह्वाभवो वारिपतिर्नसोश्च नासत्यदस्रौ क्रमशः प्रसूताः ।
ततः सनाद्याश्चमरीचिमुख्या देवाश्च सर्वे क्रमशः प्रसूताः ॥३०॥

30. From the eye, ear, and touch, respectively were born simultaneously these *viz.*, the Sun-god, Moon-god, and Dharma. Varuna (the sea-god) was born from the tongue, and from the nose were born (the twins) Nasathya and Dasra successively.

Thereafter Sanaka and others (Sanandana, Sanathkumara) and all the other gods headed by Marichi were successively born.

ततोऽसुराद्या ऋषयो मनुष्या जगद्विचित्रं च विरिंचतोऽभूत् ॥३१॥

31. Then the Asuras and others (*i. e.*, Rakshasa,

Pisacha etc.), the Rishis, human beings, and all this variegated world (consisting of birds, beasts and trees) were born from Virincha.

उत्क्रमात्पूर्वभवश्च यो यः श्रेष्ठः स सद्यासुरकानृते च ।
पूर्वश्चपश्चात्पुनरेवजातो नाश्रेष्ठ्यतामेति कथंचिदस्य ।
गुणास्तु कालात्पितृमातृदोषात्स्वकर्मतो वाभिभवं प्रयांति ॥३२॥

32. According to the order of origin stated above, he alone who is born first is always superior, except in respect of Asuras. If, however, such first born should ever be born again (in any other Kalpa), after some others (inferior to him), he does not attain inferiority thereby. For, his qualities lose their original characteristics (temporarily) only on account of either the difference of time (*i. e.*, such as Kaliyuga etc.) or the fault of the mother or father, or on account of his own Karma.

Note—The order of origin in the creation of Padma Kalpa determines for ever the innate gradation of the various souls.

लयो भवेद्व्युत्क्रमतो हि तेषां ततो हरिः प्रलये श्रीसहायः ।
शेते निजानंदपमंदसांद्रसंदोहमेको नु भवन्ननंतः ॥३३॥

33. The order of destruction of these is in the inverse order (*i. e.*, the lower gets merged in the higher being and therefore the gradation should not be taken in this order). Finally, after destruction the Infinite Hari in the company of Lakshmi rests, always enjoying alone His own innate bliss which is full, compact, and collected.

Note—For Hari, Laya means only resting with eyes closed and Lakshmi it is only close contact with Hari.

अनंतशीर्षास्यकरोरुपादः सोऽनंतमूर्तिः स्वगुणाननंतान् ।
अनंतशक्तिः परिपूर्णभोगो भुंजन्नजस्रं निजरूप आस्ते ॥३४॥

34. He assumes infinite forms, possessing as He does, infinite number of heads, faces, hands, and feet, and remains in His own innate form, unceasingly enjoying His own innate bliss, and His own infinite attributes, as He is of infinite capacity.

एवं पुनः सृजते सर्वमेतदानाद्यनंतो हि जगत्प्रवाहः ।
नित्या हि जीवाः प्रकृतिश्च नित्या कालश्च नित्यः किमु देवदेवः ॥३५॥

35. Thus He again creates as before all this universe which is like a flood having no beginning and no end. The souls are eternal and so also is Prakriti eternal, and the time is eternal. How much more eternal therefore is the Lord of the Devas?

यथासमुद्रात्सरितः प्रजाताः पुनस्तमेव प्रविशंति शश्वत् ।
एवं हरेर्नित्यजगत्प्रवाहस्तमेव चासौ प्रविशत्यजस्रं ॥३६॥

36. Just as the rivers emanate from the sea and again enter into it incessantly, so also is this eternal flow of creation by Hari and it enters Him only constantly.

एवंविदुर्ये परमामनंतामजस्य शक्तिं पुरुषोत्तमस्य ।
तस्य प्रसादादथ दग्धदोषास्तमाप्नुवंत्याशु परं सुरेशं ॥३७॥

37. Those, who know this wonderful and infinite capacity of the unborn Supreme Person, have all their sins burnt out through His grace and eventually reach the Supreme Lord of the Devas.

Note—The term सुरेश indicates that the released soul has to pass through the intermediary deities before reaching the Supreme Lord.

देवानिमान्मुक्तसमस्तदोषान्स्वसन्निधाने विनिवेश्य देवः ।
पुनस्तदन्यानधिकारयोग्यांस्तत्तद्गणानेव पदे नियुङ्क्ते ॥३८॥

38. Having kept these released Devas bereft of all blemish in his own presence, the supreme God appoints others out of the selected groups only fit for their respective offices.

पुनश्च मारीचत एव देवा जाता आदित्यामसुराश्च दित्यां ।
गावो मृगाः पक्ष्युरगादिसत्वा दाक्षायणीष्वेव समस्तशोपि ॥३९॥

39. Again from Kasyapa (the son of Marichi) the Devas were born through Aditi and the Asuras also through Diti; and all other beings such as cattle, beasts, birds and reptiles were born through the other daughters of Dakshaprajapati (who were also the wives of Kasyapa).

ततः समग्रां प्रलयेऽल्योदधौ महीं विलोक्याशु हरिर्वराहः ।
भूत्वाविरिंचार्थमिमां सशैलामुद्धृत्यवारामुपरिन्यधात्स्थिरम् ॥४०॥

40. Then at the time of dissolution the same imperishable Hari seeing the earth submerged in the waters of the deluge, soon assumed the form of a boar, and raised this earth with its mountains and placed it firm on the waters, for the sake of Brahma (to carry on the creation).

Note:—Srimad Acharya by way of preface to the story of the three Avataras Rama, Krishna and Vyasa, begins the story of the previous Avataras, the first of which is Adi Varaha. When Swayambhu Manu was directed by Brahma to create, the former questioned as to how he could create when there was no earth. While Brahma was contemplating, a small Varaha of the size of a thumb proceeded from His nostrils and plunging into deep water killed the Rakshasa Hiranyaksha who had carried away the earth and brought it up.

अथाब्जनाभप्रतिहारपालौ शापात्त्रिशो भूमितले प्रजातौ ।
दित्यां हिरण्यावथराक्षसौ च पैतृष्वसेयौचहरेः परस्तात् ॥४१॥

41. Also the two door attendants of Vishnu (the

one with the lotus navel) were, due to some curse, born thrice on earth, first as Hiranyaksha and Hiranyakasipu through Diti, then as Rakshasas (Ravana and Kumbhakarna) and lastly as paternal aunt's sons of Krishna (Sisupala and Dantavakra).

ततो हिरण्याक्ष उदारविक्रमो दितेः सुतो योऽवरजः सुरार्थे ।
धात्रार्थितेनैव वराहरूपिणा धरोद्धृतौ पूर्वहतोऽब्जजोद्भवः ॥४२॥

42. Then Hiranyaksha of supreme prowess, who was the younger son of Diti, was killed at the time of raising the earth by Hari assuming the form of a boar, only at the request of Brahma for the sake of the Devas. The Hiranyaksha who had been killed once before was the offspring of Brahma (the lotus born).

Note:—This verse reconciles the seemingly different versions appearing in the other Puranas. At first the earth submerged of its own accord in the waters of Pralaya. When Hari was raising it, the Daitya Hiranyaksha obstructed and was hit by the tusk of the boar. Again, Hiranyaksha born as the younger son of Diti in whom the spirit (Avesa) of the attendant of Hari had entered plunged the earth by carrying away the goddess Bhudevi and was hit by the boar by the hand on his cheek and Bhudevi was raised to the surface.

अथो विधातुर्मुखतो विनिस्सृतान्वेदान्हयास्यो जगृहेऽसुरेंद्रः ।
निहत्य तं मत्स्यवपुर्जुगोप मनुं मुनींस्ताश्च ददौ विधातुः ॥४३॥

43. Next the chief of Asuras having the face of a horse seized the Vedas emerging from the mouth of Brahma. Hari assuming the form of a fish killed him and protected Manu and Rishis and handed over the Vedas to Brahma.

मन्वंतरप्रलये मत्स्यरूपो विद्यामदान्मनवे देवदेवः ।
वैवस्वतायोत्तमसंविदात्मा विष्णोः स्वरूपप्रतिपत्तिरूपां ॥४४॥

44. At the end of Manvanthara Pralaya the Lord of the Devas in the form of fish but of supreme knowledge imparted to Vaivasvatamanu knowledge expounding Vishnu's own real self.

अथो दितेर्ज्येष्ठसुतेन शश्वत्प्रपीडिता ब्रह्मवरात्सुरेशाः ।
हरिं विरिंचेन सहोपजग्मुर्दौरात्म्यमस्यापि शशंसुरस्मै ॥४५॥

45. Then the foremost of the Devas, having been long harrassed by the eldest son of Diti (Hiranyakasipu) on the strength of Brahma's boon, went with Brahma to Hari and told Him all about his wickedness.

अभिष्टुतस्तैर्हरिरुग्रवीर्यो नृसिंहरूपेण स आविरासीत् ।
हत्वा हिरण्यं च सुताय तस्य दत्वाभयं देवगणानतोषयत् ॥४६॥

46. Having been praised by them, Hari of supreme prowess, came out as Man-lion and killed Hiranyakasipu and having consoled his son (Prahlada) pleased the celestial groups.

सुरासुराणामुदधिं विमथ्नतां दधार पृष्ठेन गिरिं स मंदरं ।
वरप्रदानादपरैरधार्यं हरस्य कूर्मो बृहदंडवोढा ॥४७॥

47. While the Devas and Asuras were churning the ocean, He, who supports the big egglike universe, in the form of a tortoise, bore on his back the Mandara mountain, impossible to be borne by others on account of the boon of Siva.

वरादजेयत्वमवाप दैत्यराट् चतुर्मुखस्यैव बलिर्यदा तदा ।
अजायतेंद्रावरजोऽदितेः सुतो महानजोप्यब्जभवादिसंस्तुतः ॥४८॥

48. When the king of the Daityas, Bali had obtained the boon of invincibility from the four-faced (Brahma) then, being praised by the lotus-born Brahma,

Rudra and others, He (Hari) though really unborn and supreme, was born as the son of Diti and younger brother of Indra.

स वामनात्माऽसुरभूभृतोऽध्वरं जगाम गां संनमयन्पदे पदे ।
जहार चास्माच्छलतस्त्रिविष्टपं त्रिभिः क्रमैस्तच्च ददौ निजाग्रजे ॥४९॥

49. He in the guise of a dwarf approached the sacrificial ground of the king of the Asuras, by making the earth yield at each step and by cunning deprived him of the three worlds by his three steps and gave it to his own brother.

Note—The fact that he pressed the earth down at each step shows that he can become heavy if necessary, while being subtle like an atom at the same time. He made the earth bend on account of the enormity of its sins. (Sri Vadiraja).

पितामहेनास्य पुराभियाचितो बलेः कृते केशव आह यद्वचः ।
नायाच्ञयाहं प्रतिहन्मि तं बलिं शुभाननेत्येव ततोऽभ्ययाचत ॥५०॥

50. Inasmuch as Kesava had said formerly when requested on behalf of Bali by his grandfather (Prahlada) " Oh! pleasant faced one, I shall not kill that Bali except through some request," He had to beg only on that account.

बभूविरे चंद्रललामतो वरात्पुराह्यजेया असुरा धरातले ।
तैरर्दिता वासवनायकाः सुराः पुरो निधायाब्जजमस्तुवन्हरिं ॥५१॥

51. Formerly the Asuras appearing on earth (as kings) became invincible by the boon of the Moon faced (Siva). The gods headed by Indra and others, being harrassed by them, placed Brahma in front of them and praised Hari.

विरिंचसृष्टैर्नितरामवध्यौ वराद्विधातुर्दितिजौ हिरण्यकौ ।
तथा हयग्रीव उदारविक्रमस्त्वया हता ब्रह्मपुरातनेन ॥५२॥

स चासुरान्रुद्रवरादवध्यानिमान्समस्तैरपि देवदेव ।
निस्सीमशक्त्यैव निहत्यसर्वान्हृदंबुजे नो निवसाथ शश्वत् ॥५३॥

.52—53. The two sons of Diti, Hiranyaksha and Hiranyakasipu, became, on account of Brahma's boon, quite impossible to be killed by any one in Brahma's creation. So also was the horsefaced (Rakshasa) of supreme prowess; all these were killed by You, the father of Brahma, O Thou God of gods! (who killed such as these) kill now all these Asuras not liable to be killed even by all others on account of Siva's boon, by your infinite power alone and stay for ever thereafter in our lotus-like hearts.

Note—Their request for the Lord's abiding in their heart showed their devotion. (Sri Vadiraja).

इत्यादरोक्तस्त्रिदशैरजेयः सशार्ङ्गधन्वाथ भृगूद्वहोऽभूत् ।
रामो निहत्यासुरपूगमुग्रं ह्रदाननादिर्विदधेसृजैव ॥५४॥

54. Thus earnestly entreated by the gods, the invincible and beginningless Narayana possessing the bow called Sarnga appeared as Parasurama in the family of Bhrighu and having killed the multitude of cruel Asuras, formed with their blood the (five) ponds.

ततः पुलस्त्यस्य कुले प्रसूतौ तावादिदैत्यौ जगदेकशत्रू ।
परैरवध्यौ वरतः पुरा हरेः सुरैरजेयौ च वराद्विधातुः ॥५५॥

55. Then in the family of Pulastya were born the two former Daityas (Hiranyaksha and Hiranyakasipu) who were the chief enemies of the world and who were not liable to be killed by others (except Hari) by His previous boon and who again by the boon of Brahma became invincible even by the Devas.

सर्वैरजेयः स च कुंभकर्णः पुरातने जन्मनि धातुरेव ।
वरान्नरादीन्नृत एवरावणस्तदातनात्तौत्रिदशानबाधतां ॥५६॥

56. (Of whom), Kumbhakarna had obtained from Brahma even in his previous birth (as Hiranyaksha) the boon of invincibility by all except men and other creatures and Ravana in that birth alone obtained the same boon. Both were harassing the Devas.

तदाब्जजं शूलिनमेव चाग्रतो निधाय देवाः पुरुहूतपूर्वकाः ।
पयोंबुधौ भोगिपभोगशायिनं समेत्य योग्यांस्तुतिमभ्ययोजयन् ॥५७॥

त्वमेक ईशः परमः स्वतंत्रस्त्वमादिरंतो जगतां नियोक्ता ।
त्वदाज्ञयैवाखिलमंबुजोद्भवा वितेनिरेऽग्र्याश्चरमाश्चयेऽन्ये ॥५८॥

57—58. At that time the Devas headed by Indra and others, and keeping Brahma and Siva (one with the weapon of Soola) in front of them, approached Hari sleeping on the body of Sesha in the milk-ocean and praised Him with these appropriate words:

Thou art the only supreme Lord and independent. Thou art the cause, support, director and destroyer of the worlds; by Thy command only, the lotus-born (Brahmas) of the past created this entire world and those others that follow (the future Brahmas) also (create similarly).

Note—The Lord residing in Brahma creates, destroys through Siva and directs all activities as Vishnu. Though Brahma, Siva etc. may change from time to time, Lord Vishnu remains unchanged for ever. The following two verses show for example how such Brahmas come into being and after their evolution become muktas.

मनुष्यमानात्त्रिंशतं सषष्टिकं दिवौकसामेकमुशंति वत्सरं ।
द्विषट् सहस्रैरपि तैश्चतुर्युगं त्रेतादिभिः पादश एवहीनैः ॥५९॥

सहस्रवृत्तं तदहः स्वयंभुवो निशा च तन्मानमितं शरच्छतं ।
त्वदाज्ञया स्वाननुभूय भोगानुपैति सोऽपि त्वरितस्त्वदंतिकं ॥६०॥

59—60. Three hundred and sixty of human years are counted as one year for the Devas. The four yugas consisting of Krita, Tretha, Dwapara, and Kali are made up of these 12,000 divine years; of these each yuga falls short of the previous one by one-fourth of its duration.

This cycle of four yugas revolving 1,000 times is one day for Brahma, the same period again counts as one night. (Thus 360 days become one year for Brahma). Thus for one hundred years according to this standard of time, Brahma enjoys the pleasures suited to Him, under Thy command, and afterwards He also quickly reaches Thee.

Note—360 human years make one year for the Devas. Such 4,800 Deva years constitute Kritayuga; 3,600, Tretayuga; 2,400, Dwapara; and 1,200, Kaliyuga; 1000 cycles of such four yugas make one day-time and a similar cycle of 1,000 chaturyugas makes one night. Thus is constituted one full day for Brahma. 360 such days make one year for Brahma; 100 such years is his ful life time.

त्वया पुरा कर्णपुटाद्विनिर्मितौ महासुरौ तौ मधुकैटभाख्यौ ।
प्रभंजनावेशवशात्त्वदाज्ञया बलोद्धतावाशु जलेऽभ्यवर्धताम् ॥६१॥

61. Formerly (*i. e.*, before the creation of the Devas) two great Asuras named Madhu and Kaitabha were created by Thee through Thy earlobes and those two quickly grew in strength in the waters of the deluge, and became very proud of their strength acquired through the entry of Prabhanjana Vayu in them only under Thy command.

Note---Srimad Acharya reconciles the various versions in the Puranas as to the origin of these Asuras by generally saying they were created out of the earlobes. When the Vedas were coming out, a drop of perspiration from the ear fell on a lotus leaf and it divided into two and became these Asuras.

त्वदाज्ञया ब्रह्मवरादवध्यौ चिक्रीडिषा संभवया मुखोद्गतान् ।
स्वयंभुवो वेदगणानहर्षतां तदभावस्त्वं हयशीर्ष ईश्वरः ॥६२॥

62. On account of the boon of Brahma, given under Thy command prompted by Thy desire to play (with them), that they are not to be killed by any one else, they carried away (the deities presiding over) the Vedas emerging from the mouth of Brahma. Then Thou All—powerful Lord assumed the form having the face of a horse.

आहृत्यवेदानखिलान्प्रदाय स्वयंभुवे तौ च जघानदस्यू ।
निष्पीड्यता (डिता) ऊरुतले कराभ्यां तन्मेदसैवाशु चकर्थ मेदनीं ॥६२॥

63. Seizing all the Vedas, Thou gave them to Brahma, and also killed those two thieves by striking with Thy hands on their thighs and soon made the earth only out of their fat.

Note--This verse gives the mythological derivation of मेदिनी by which the earth is known as it was formed out of the fat मेदः of these Asuras.

एवं सुराणां च निसर्गजं बलं तथाऽसुराणां वरदानसंभवं ।
वशे तवैतद्द्वयमप्यतो वयं निवेदयामः पितुरेव तेऽखिलं ॥६४॥

64. Thus is the natural strength of the Devas as also the strength of the Asuras acquired by boons. Both these are only under Thy control. Therefore it is that we intimate every thing to Thee our Father.

इमौ च रक्षोधिपती वरोद्धतौ जहि स्ववीर्येण नृषु प्रजातः ।
इतीरिते तैरखिलैः सुरेश्वरैर्बभूव रामो जगतीपतिः प्रभुः ॥ ६५ ॥

65. Therefore kill these two lords of the Asuras, haughty on account of their boons, by Thy own prowess after being born among men.

Thus told by all these Devas, the all powerful Lord of the Universe appeared as Rama.

स कश्यपस्यादितिगर्भजन्मनो विवस्वतस्तंतुभवस्य भूभृतः ।
गृहे दशस्यंदननामिनोऽभू त्कौसल्यकानाम्नि तदर्थिनेष्टः ॥६६॥

66. He was born through Kausalya, wife of king Dasaratha, born in the family of Vaivasvata Surya who had come out of the womb of Aditi through Kasyapa, after sacrifice performed for that purpose.

Note--Dasaratha was in his previous birth Vaivaswatamanu and was born again as Vasudeva, the father of Sri Krishna.

तदाज्ञया देवगणा बभूविरे पुरेव पश्चादपि तस्य भूम्नः ।
निषेवणायोरुगुणस्य वानरेष्वथो नरेष्वेव च पश्चिमोद्भवाः ॥६७॥

67. Under His command, the groups of Devas, with a view to serve the Lord of completely excellent attributes, had been born previously mostly among monkeys and others were born among men afterwards.

स देवतानां प्रथमो गुणाधिको बभूव नाम्ना हनुमान्प्रभंजनः ।
स्वयंभुवः केसरीणो गृहे प्रभुर्बभूव वाली स्वत एव वासवः ॥६८॥

68. He, the foremost of the Devas, Prabhanjana Vayu, excelling in good qualities, was born to the wife of Kesari through himself, being so capable. Indra himself appeared as Vali.

Note—(The term स्वयंभुवः born through himself) indicates that

the birth as monkey was not like that of others due to any bad karma. Or it may mean birth through खः which means Paramatma. (Sri Vadiraja.)

सुग्रीव आसीत्परमेष्ठितेजसा युतो रविः स्वात्मत एव जांबवान् ।
य एव पूर्वं परमेष्ठिवक्षसस्त्वभूद्भवो धर्म इहास्यतोऽभवत् ॥ ६९ ॥

69. Surya united with the lustre of Brahma appeared himself as Sugreeva. Jambavan also who had formerly arisen from the body of Brahma as Dharma, now sprang from the mouth of Brahma (united with the lustre of Brahma)

य एव सूर्यात्पुनरेव संज्ञया नाम्ना यमो दक्षिणदिक्प आसीत् ।
स जांबवान्दैवतकार्यदर्शिना पुरैव सृष्टो मुखतः स्वयंभुवा ॥७०॥

70. He who was again born to Sangna through Surya, as Yama, became the guardian of the southern direction. The same person as Jambavan had been created formerly by Brahma himself through his mouth for promoting the purpose of the gods.

Note—Jambavan had four incarnations. He was brought forth as Yama by Narayana Himself through His feet. Afterwards he came out of the chest of Brahma as Dharma. He was again born through Surya and was then made the guardian of the South (Yama). He appeared again after Trivikrama Avathara through the mouth of Brahma when he yawned.

ब्रह्मोद्भवः सोम उतास्य सूनोरत्रेरभूत्सोंगद एव जातः ।
बृहस्पति स्तार उतो शची च शक्रस्य भार्यैव बभूव तारा ॥ ७१ ॥

बृहस्पतिर्ब्रह्मसुतोपि पूर्वं सहैव शच्या मनसोभिजातः ।
ब्रह्मोद्भवस्यांगिरसः सुतोभून्मारीचजस्यैव शचीपुलोम्नः ॥७२॥

71—72. Chandra who was born through Brahma was again born as Soma through Brahma's son Atri. He

was again born as Angada. Brihaspati was born as Tara, Sachi, the wife of Indra, became Tarā (wife of Vali).

Brihaspati, though originally the son of Brahma, having been born out of his mind, along with Sachi, was again born as the son of Angiras, the son of Brahma. Sachi also was again born as the daughter of the son of Marichi (Kasyapa) named Puloma.

स एव शच्या सह वानरोभूत्स्वयंभुवो देवगुरुर्बृहस्पतिः ।
अभूत्सुषेणो वरुणोऽश्विनौ च बभूवतुस्तौ विविदश्चमैंदः ॥ ७३ ॥

73. The same Brihaspati, the preceptor of the Devas, was again along with Sachi, born as monkey through himself.

Note—The repitition of the birth of Brihaspati in this verse is to indicate his self-origin. (Sri Vadiraja).

Varuna became Sushena. The two Asvins were born as Mainda and Vivida.

Note—Srimad Acharya refers in these verses to all the incarnations of these gods from the time of Sookshma Srishti.

Chandra was born through the mind of Narayana and Brahma in their Virata forms. He was again born as Soma to Atri and Anusuya.

Similarly Brihaspati had been brought out of the thumb of Narayana's right foot in His Virata Roopa. He again came out of the mind of Brahma in the Padmakalpa and was born as the son of Angirasa in the Manu Kalpa.

ब्रह्मोद्भवौ तौ पुनरेव सूर्याद्बभूवतुस्तत्रकनीयसस्तु ।
आवेश ऐंद्रो वरदानतोभूत्ततो बलीयान्विविदो हि मैंदात् ॥७४॥

74. These two originally born through Brahma were again born through Surya. Of them, the younger (Vivida)

had the spirit of Indra in him through some boon and therefore Vivida became stronger than Mainda.

Note—The term हि indicates the famous strength displayed by him as the supporter of Narakasura during Kristnavatar. (Sri Vadiraja).

नीलोऽग्निरासीत्कमलोद्भवोत्थः कामः पुनः श्रीरमणाद्रमायां ।
प्रद्युम्ननामाभवदेत्रमीशा त्सस्कंदतामाप स चक्रतां च ॥ ७५ ॥

75. Agni, born of the lotus-born (Brahma) through mouth, became Neela. Kama, (born of Brahma through his mind) was again born as Pradyumna through Krishna and Rukmini. He again obtained the status of Skanda through Rudra and, being the presiding deity over the Chakra (weapon) came to be known as Chakra.

पूर्वं हरेश्चक्रमभूद्धि दुर्गा तमः स्थिताश्रीरिति यां वदंति ।
सत्वात्मिका शंखमथो रजस्था भूर्नामिका पद्ममभूद्धरेर्हि ॥ ७६ ॥

76. Formerly the goddess Durga, guardian deity of Thamas (darkness) was the Chakra of Hari and being its presiding deity was also known by that name. The guardian deity of Satva known as Sri was not only the Sankha (conch of Hari) but also became its presiding deity and was named as such. Similarly the guardian deity of Rajas named Bhoo was not only the Padma (lotus) of Hari but also became its presiding deity, as is well-known.

Note—Chakra resembling the blue colour of the inner orb of the Sun represents Durga of Thamas. Sankha being purely white represents Sri of Satva. Padma being red represents Bhoodevi of Rajas. (Sri Vadiraja).

गदा तु वायुर्बलसंविदात्मा शार्ङ्गं च विद्येति रमैव खड्गः ।
दुर्गात्मिका सैव च चर्मनाम्नी पंचात्मको मारुत एव बाणः ॥७७॥

77. Vayu whose form is one of strength and

knowledge became Gada. Sarasvati the deity presiding over knowledge became the bow Sarnga; Ramā became the sword; the same Ramā as Durga became the shield; the Vayu in his five forms became the arrows.

एवं स्थितेष्वेव पुरातनेषु वराद्रथांगत्वमवाप कामः ।
तत्सूनुतामाप च सोनिरुद्धो ब्रह्मोद्भवः शंखतनुः पुमात्मा ॥७८॥

78. While these only were the most primary presiding deities, Kama obtained through boon the status of presiding over Chakra and also its name. Aniruddha born of Brahma, assumed the status of his (Pradyumna's) son and also being the presiding deity over souls known as Aniruddha, assumed the form of Conch.

Note—Srimad Acharya has herein mentioned the primary presiding deities over the weapons of Vishnu and also those who obtained such status either through special boons or for other causes.

तावेव जातौ भरतश्चनाम्ना शत्रुघ्न इत्येव च रामतोऽनु ।
पूर्वं सुमित्रातनयश्चशेषः स लक्ष्मणो नाम रघूत्तमादनु ॥ ७९ ॥

79. The same two Pradyumna and Anirudha known as Bharatha and Satrughna were born after Rama. Even before them, and after Rama, Sesha had been born as the son of Sumitra and was named Lakshmana.

Note—It is to be noted that Lakshmana is higher in status than Bharatha, both by reason of previous birth and also of his innate status, though some on the authority of certain texts seem to think that Bharatha was born earlier. Sri Vadiraja Swami also is of the latter view, as otherwise it is inconceivable how Kaikeyi could claim the kingdom for Bharatha, if Lakshmana had intervened.

कौसल्यकापुत्र उरुक्रमोमावेक स्त्वैको भरतस्यमातुः ।
उभौ सुमित्रातनयौ नृपस्य चत्वारएते ह्यमरोत्तमाः सुताः ॥८०॥

80. This (Rama) of excellent prowess was the only son of Kausalya; similarly Bharatha was the only son of his mother; the two (Lakshmana and Satrughna) were the sons of Sumitra; while all the four, the foremost of the Devas, were the sons of the King (Dasaratha).

संकर्षणाद्यैस्त्रिभिरेव रूपैराविष्ट आसीत्त्रिषु तेषु विष्णुः ।
इंद्रोऽङ्गदे चैव ततोऽङ्गदो हि बली नितांतं स बभूव शश्वत् ॥८१॥

81. Vishnu himself through his three forms of Sankarshana, etc. had entered into these three (*i.e.*, Vasudeva in Rama, Sankarshana in Lakshmana, Pradyumna in Bharata, and Anirudha in Satrughna). And Indra had entered into Angada also; therefore Angada became very strong.

येऽन्ये च भूपाः कृतवीर्यजाद्या बलाधिकाः संति सहस्रशोऽपि ।
सर्वे हरेः सन्निधिभावयुक्ता धर्मप्रधानाश्च गुणप्रधानाः ॥ ८२ ॥

82. Those other kings also excelling in strength who may be counted in thousands such as, Karthaveerya Arjuna, etc. all of them have the merit of the special presence of Hari in them and have therefore become famous by their virtues and character.

स्वयं रमा सीरत एव जाता सीतेति रामार्थमनूपमा या ।
विदेहराजस्य हि यज्ञभूमौ सुतेति तस्यैव ततस्तु साभूत् ॥ ८३ ॥

83. She, who is Sri Lakshmi Herself and without an equal, was born for the sake of Rama as Seetha, while the sacrificial ground of the king of Videha (Janaka) was being ploughed, and was named as such. She therefore became his daughter.

इत्यादिकल्पोत्थित एष सर्गो मया समस्तागमनिर्णयेन ।
सहानुसर्गः कथितोऽत्र पूर्वो यो यो गुणैर्नित्यमसौ वरो हि ॥८४॥

84. Thus has been stated by me here the whole creation beginning with the primary (Thatva Srishti), along with the subsidiary creation inside the Brahmanda on the settled authority of all the scriptures. Of these, he who is born first in either of these is for ever indeed superior in qualities to the one subsequently born.

पाश्चात्यकल्पेष्वपि सर्गभेदाः श्रुतौ पुराणेष्वपि चान्यथोक्ताः ।
नोत्कर्षहेतुः प्रथमत्वमेषु विशेषवाक्यैरवगम्यते तत् ॥ ८५ ॥

इति श्रीमदानंदतीर्थ भगवत्पादाचार्य विरचिते
श्रीमन्महाभारत तात्पर्यनिर्णये सर्गानुसर्ग प्रादुर्भाव निर्णयोनाम
तृतीयोऽध्यायः ॥

85. In the subsequent Kalpas also, different orders of creation are mentioned even in the Srutis and Puranas but priority of birth in them is no criterion of merit, which has to be ascertained (only) from special references relating to them.

ADHYAYA IV.

अथाम्यवर्धंश्चतुराः कुमारा नृपस्य गेहे पुरुषोत्तमाद्याः ।
नित्यप्रवृद्धस्य च तस्य वृद्धिरपेक्ष्य लोकस्य हि मंददृष्टिम् ॥ १ ॥

1. Thereafter the clever sons of the king (Dasaratha) headed by Purushothama (Rama) grew up in his house. The growth of Him Who is always uniformly great is however (spoken of) from the standpoint of the ignorant people.

Note—Mention of Rama as Purushothama indicates that his origin is divine and not physical. The supposed growth of Rama is to show that he gradually revealed his great qualities. (Sri Vadiraja).

निरीक्ष्य नित्यं चतुरः कुमारान्पिता मुदं संततमाप चोच्चं ।
विशेषतो राममुखेन्दुबिंबमवेक्ष्य राजा कृतकृत्य आसीत् ॥ २ ॥

2. Constantly looking at his four sons, the father obtained incessantly great delight. Particularly seeing the moonlike face of Rama, the king felt he had fulfilled the object of his life.

Note—The root meaning of Rama is to please. Rama by every one of his features was fascinating and particularly so his face, which, like the Moon, gives pleasure to all. (Sri Vadiraja).

तन्मातरः पौरजना अमात्या अंतःपुरा वैषयिकाश्च सर्वे ।
अवेक्षमाणाः परमं पुमांसं स्वानंदतृप्ता इव संबभूवुः ॥ ३ ॥

3. Their mothers, the citizens, the ministers, the residents of the palace and all the subjects of the state, by looking at the Supreme Person (Rama), became delighted like released souls who enjoy innate bliss.

ततः सुवंशे शशिनः प्रसूतो गाधीति शक्रस्तनुजोऽस्य चासीत् ।
वरेण विप्रत्वमवाप योऽसौ विश्वस्य मित्रं स इहाजगम ॥ ४ ॥

4. In the noble lunar race, Indra had been born as Ghadhi and a son was born to him. He (the son), who (though a Kshatriya) had obtained the status of a Brahmana by a boon, and, being the great friend of the Universe, was known as Visvamitra, came thereafter to the king Dasaratha.

Note—The separation of the component parts of the term Visvamitra विश्वमित्र is for removal of the doubt as to whether it is composed of विश्व and अमित्र and also to show that his arrival was for the benefit of good people. (Sri Vadiraja).

तेनार्थितो यज्ञरिरक्षयैव कृच्छ्रेण पित्राऽस्य भयाद्विसृष्टः ।
जगाम रामः सह लक्ष्मणेन सिद्धाश्रमं सिद्धजनाभिवंद्यः ॥ ५ ॥

5. The father, being requested by him to send Rama for the protection of his sacrifice, allowed Him to go, with great distress, on account of fear (of Visvamitra) and Rama went with Lakshmana to the hermitage called Siddhasrama, to be worshipped there by the Siddhas (Yogins who have completed their sadhana).

अनुग्रहार्थं स ऋषेरवाप सलक्ष्मणोऽस्त्रं मुनितो हि केवलम् ।
ववंदिरे ब्रह्ममुखाः सुरेशाः तमस्त्ररूपाः प्रकटाः समेत्य ॥ ६ ॥

6. He along with Lakshmana obtained from the Rishi Visvamitra all the weapons, indeed, only to bless the Rishi. All the deities including Brahma etc. presiding over the various weapons appeared before Him in person and made obeisance.

अथो जघानाशु शरेण ताटकां वराद्विधातुस्तदनन्यवध्यां ।
ररक्ष यज्ञं च मुनेर्निहत्य सुबाहुमीशानगिरा विमृत्युम् ॥ ७ ॥

7. Thereafter quickly with an arrow he slew Thataka impossible to be killed by others except Rama on account

of Brahma's boon and protected the sacrifice of the Rishi by killing also Subahu who was immune from death by Rudra's boon.

शरेण मारीचमथार्णवेऽक्षिपद्वचो विरिंचस्य तु मानयानः ।
अवध्यता तेन हि तस्य दत्ता जघान चान्यान्रजनीचरानथ ॥ ८ ॥

8. With due regard to the word of Brahma, who had conferred immunity from death, he cast Mareecha into the sea by an arrow and thereafter killed other Rakshasas also.

Note—Brahma's boon was respected, in view of the part which Mareecha had to play in future. (Sri Vadiraja).

तदा विदेहेन सुतास्वयंवरो विघोषितो दिक्षु विदिक्षु सर्वशः ।
निशाम्य तद्गाधिसुतानुयायी ययौ विदेहाननुजानुयातः ॥ ९ ॥

9. Then Janaka, the king of Videha, had proclaimed in all the various directions the Swayamvara (self-choice of a husband) of his daughter. On hearing this, under the direction of Visvamitra, he (Rama) went to Videha along with his brother.

अथो अहल्यां पतिनाभिशप्तां प्रधर्षणादिंद्रकृताच्छिलीकृतां ।
स्वदर्शनान्मानुषतामुपेतां सुयोजयामास स गौतमेन ॥ १० ॥

10. Then he, by his mere sight, turned into woman Ahalya who had been cursed by her husband to become a stone on account of her defection caused by Indra, and had her lovingly united to Goutama.

Note—The use of the term पतिना in masculine gender indicates that this work has the same authority as Veda. The term सु in सुयोज यामास shows that Goutama accepted her with greater love than before, because of the grace of the Lord shown to her. (Sri Vadiraja).

बलं स्वभक्तेरधिकं प्रकाशयन्ननुग्रहं च त्रिदशेष्वतुल्यम् ।
अनन्यभक्तां तु सुरेशकांक्षया विधाय नारीं प्रययौ तयार्चितः ॥ ११ ॥

11. With a view to show the great efficacy of devotion to himself and demonstrate his special favour to the Devas, and also to satisfy the desire of Indra, he made a woman of her who was not devoted to any one else (except Hari), and proceeded after being worshipped by her.

Note—Though Indra, being an Aparokshagnani, could not have the taint of future sin attaching to him, still by causing distress unnecessarily to Goutama, a devotee of Hari, he incurred the displeasure of Hari. He was anxious to propitiate Hari and also to atone for his act which had led to an innocent woman being turned into stone and had lowered his reputation. Therefore it was Indra's desire that Ahalya should again be restored as a woman. (Sri Vadiraja).

श्यामावदाते जगदेकसारे स्वनंतचंद्राधिककांतिकांते ।
सहानुजे कार्मुकबाणपाणौ पुरीं प्रविष्टे तुतुषुर्विदेहजाः ॥ १२ ॥

12. On the entry into the town (of Rama) with the bow and arrows in his hands, along with his brother Lakshmana, the residents of Videha felt delighted at the sight of Rama who was the supreme essence of the whole Universe, and shone like a flawless Indramani, and looked more brilliant than all the infinite shining moons put together.

पपुर्नितांतं सरसाक्षिभृंगैर्वराननाब्जं पुरुषोत्तमस्य ।
विदेहनारीनरवर्यसंघा यथा महापौरुषिकास्तदंघ्रिम् ॥ १३ ॥

13. The assemblage of pious residents of Videha, of both sexes, looked intently at the splendid lotus-like face of this Supreme Person, with their loving eyes, while the great devotees of Hari looked at His feet, just as bees would suck incessantly the honey of the lotus.

Note—महापुरुष is Narayana and his devotees are महापौरुषिका. While the ordinary people were pleased with the external beauty of Rama's face, the devotees delighted at the look of His feet. (Sri Vadiraja).

तदा विदेहः प्रतिलभ्य रामं सहस्रनेत्रावरजं गविष्टम् ।
समर्चयामास महानुजं तमृषिं च साक्षाज्ज्वलनप्रकाशम् ॥ १४ ॥

14. Then Janaka, meeting Rama who had come on earth as the younger brother of Indra (*i. e.*, Vamana), worshipped Him, along with his brother, and also the Rishi who shone like flaming fire.

Note—According to Janardana Bhatta, Janaka worshipped Rama, as he thought that Vamana himself who had been propitiated by his observance of Payovratha etc. for the birth of a son had come on earth in the form of Rama. He also suggests that it might be taken that Janaka worshipped Rama just as Bali had worshipped the beautiful Vamana before. But Sri Vadirajaswami thinks that the idea is that Janaka though older than Rama in age, worshipped him just as Indra though older worshipped his younger brother Vamana because of the excellence of his qualities.

मेने च जामातरमात्मकन्यागुणोचितं रूपनवावतारम् ।
उवाच चास्मा ऋषिरुग्रतेजाः कुरुष्व जामातरमेनमाश्विति ॥१५॥

15. He regarded (Rama) of incomparable beauty as a son-in-law well matched for his daughter and the Sage of fierce splendour told him: "Make him soon your son-in-law."

स आह चैनं परमं वचस्ते करोमि नात्रास्ति विचारणा मे ।
शृणुष्व मेऽथापि यथा प्रतिज्ञा सुताप्रदानाय कृता पुरस्तात् ॥ १६ ॥

16. He (Janaka) replied to him: "I shall do according to your supreme advice. I entertain no doubt in this. But yet listen to the vow already made by me in connection with the gift of my daughter.

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तपो मया चीर्णमुमापतेः पुरा वरायुधावाप्तिधृतेन चेतसा ।
स मे ददौ दिव्यमिदं धनुस्तदा कथं च नाचाल्यमृते पिनाकिनम् ॥१७॥

17. Formerly I did penance intent upon obtaining from Śiva an excellent weapon and he then gave me this heavenly bow which is incapable of being moved by any one else except Himself.

न देवदैत्योरगदेवगायका अलं धनुश्चालयितुं सवासवाः ।
कुतो नरास्तद्वरतो हि किंकराः सहानसैवात्र कृषंति कृच्छ्रतः ॥१८॥

18. Even the Devas including Indra, the Daityas, the Uragas, and the heavenly minstrels, are not able to move this bow. How can then men (move it)? But through his boon, my servants assembled together drag it here with great difficulty in a cart.

अधार्यमेतद्धनुराप्य शंकरादहं नृणां वीर्यपरीक्षणे धृतः ।
सुतार्थमेतां चकर प्रतिज्ञां ददामि कन्यां य इदं हि पूरयेत् ॥१९॥

19. Having obtained this immoveable bow from Sankara, I, determined to test the strength of men, made this vow on account of my daughter that I would give her to him who could string this (bow).

इतीरितां मे गिरमभ्यवेत्य दितेःसुता दानवयक्षराक्षसाः ।
समेत्य भूपाश्च समीपमाशु प्रगृह्य तच्चालयितुं न शेकुः ॥ २० ॥

20. Having come to know of this my vow, the sons of Diti, the Danavas, the Yakshas, the Rakshasas and the kings came and, quickly seizing it, could not even move (it).

संस्विन्नगात्राः परिवृत्तनेत्रा दशाननाद्याः पतिता विमूर्छिताः ।
तथापि मां धर्षयितुं नशेकुः सुताकृते ते वचनात्स्वयंभुवः ॥२१॥

21. With their limbs sweating and their eyes rolling, the ten-headed Ravana and others fell down unconscious. Though fallen, they tried to molest me but could not, on account of the word of the self-born (Brahma) (given to me) for the sake of my daughter.

पुरा हि मेऽब्जातप्रभुरब्जजो वरं प्रसादितो मे तपसा कथंचन ।
बलान्न ते कश्चिदुपैति कन्यकां तदिच्छुभिस्ते न च धर्षणेति ॥२२॥

22. Formerly the lotus-born-lord (Brahma) pleased with my penance had given a boon to me that no one would be able to take my daughter forcibly under any circumstance, and that I would sustain no harm from any one desirous of her.

ततस्तु ते नष्टमदा इतो गताः समस्तशो ह्यस्तन एव पार्थिवाः ।
ततो ममायं परिपूर्य मानसं वृणोतु कन्यामयमेव मेऽर्थितः ॥२३॥

23. Then all those kings with their pride quelled left this place only the previous day. Therefore let him (Rama) fulfil my desire, and take the girl, for, he alone is desired by me (for my daughter).

तथेति चोक्तो मुनिना स किंकरैरनंतभोगोपममाश्वथानयत् ।
समीक्ष्य तद्वामकरेण राघवः सलीलमुद्धृत्य हसन्नपूरयत् ॥२४॥

24. Being told by the sage that it would be so done, he had it, which resembled the body of the Ananta Serpent, quickly brought by the servants; seeing it, Raghava easily lifted it with his left hand, and smilingly tied the string.

विकृष्यमाणं तदनंतरावसा परेण निस्सीमबलेन लीलया ।
अभज्यतात्यह्यममुष्य तद्बलं प्रसोढुमीशं कुत एव तद्भवेत् ॥ २५ ॥

25. Being drawn though sportingly, by the Supreme Person of infinite strength who can accomplish anything

desired, it broke. How could it endure even that much strength of such a person !

समध्यतस्तत्प्रविभज्य लीलया यथेक्षुदंडं शतमन्युकुंजरः ।
विलोकयन्वक्त्रमृषेरवस्थितः सलक्ष्मणः पूर्णतनुर्यथा शशी ॥२६॥

26. Having easily broken it in the middle just as the elephant of Indra would break a sugarcane, shining like a full-moon, he stood along with Lakshmana, looking at the face of the sage.

तमब्जनेत्रं पृथुतुंगवक्षसं श्यामावदातं चलकुंडलोज्ज्वलम् ।
शशक्षतोत्थोपमचंदनोक्षितं ददर्श विद्युद्वसनं नृपात्मजा ॥ २७ ॥

27. The king's daughter saw him who had lotus-like eyes, whose chest was high and broad, whose complexion was flawless dark-green, who shone with dangling ear-rings, who had his body smeared with the sandal paste red like the blood of hare, and who wore shining garment.

Note—The comparison of sandalpaste to blood implies no disgust, because of its contact with the sacred person of the Lord. (Sri Vadiraja).

अथो कराभ्यां प्रतिगृह्य मालामम्लानपद्मां झषायताक्षी ।
उपेत्य मंदं ललितैः पदैस्तां तदंस आसज्य च पार्श्वतोऽभवत् ॥२८॥

28. Then holding with both hands a garland of unfading lotus flowers, she with eyes like those of fish, moved gently with soft steps, and, placing it on his neck, stood by his side.

ततः प्रमोदो नितरां जनानां विदेहपुर्यामभवत्समंतात् ।
रामं समालोक्य नरेन्द्रपुत्र्या समेतमानंदनिधिं परेशम् ॥२९॥

29. Seeing Rama, the supreme Lord and the abode of bliss, united to the king's daughter, the people of Videha all round experienced immense delight.

लक्ष्म्या समेते प्रकटं रमेशे संप्रेषयामास तदाशु पित्रे ।
विदेहराजो दशादिग्रथाय स तं निशम्याशु तुतोष भूमिपः ॥३०॥

30. When the Lord of Ramā thus became visibly united to Sri Lakshmi, the king of Videha sent a messenger to the father Dasaratha, and that king soon hearing this became delighted.

Note—The term प्रकट (visibly) indicates that though the union of Lakshmi and Narayana is constant, it becomes visible to even ordinary men as it is now. (Sri Vadiraja).

अथात्मजाभ्यां सहितः सभार्यो ययौ गजस्यंदनपत्तियुक्तया ।
स्वसेनयाग्रे प्रणिधाय धातृजं वसिष्ठमाश्वेन स यत्र मैथिलः ॥३१॥

31. Accompanied by his wives and two sons, and his army consisting of elephants, chariots, and foot soldiers, he soon went to the place of the king of Mithila, preceded by Vasista the son of Brahma.

स मैथिलेनातितरां समर्चितो विवाहयामास सुतं मुदंभरः ।
पुरोहितो गाधिसुतानुमोदितो जुहाव वह्निं विधिना वसिष्ठः ॥३२॥

32. Having been highly honoured by the king of Mithila, he full of delight had his son married. Vasista, the priest, with the consent of the son of Gadhi (Visvamitra), offered oblation in the fire as prescribed.

तदा विमानावलिभिर्नभस्थलं दिदृक्षतां संकुलमास नाकिनां ।
सुरानका दुंदुभयो विनेदिरे जगुश्च गंधर्ववराः सहस्रशः ॥३३॥

33. Then the sky became thick with the rows of aerial cars of the Devas anxious to witness (the ceremony). The celestial drums and kettle drums sounded, and thousands of superior celestial dancers danced.

विजानमाना जगतां हि मातरं पुरार्थितुं नाययुरत्र देवताः ।
तदा तु रामं रमया युतं प्रभुं दिदृक्षवश्चक्रुरलं नभस्थलम् ॥३४॥

34. The Devas, though aware previously, did not come here to ask (in marriage) the mother of the universe, but came then only to adorn the sky, being desirous of witnessing the Lord Rama united to Sri Lakshmi.

यथा पुरा सागरजास्वयंवरे सुमानमानामभवत्समागमः ।
तथा ह्यभूत्सर्वदिवौकसां तदा तथा मुनीनां सह भूभृतां भुवि ॥३५॥

35. Just as formerly at the time of the Swayamvaram (the self-choice marriage) of the daughter of the ocean (Lakshmi) there was an assemblage of all the Devas, so also now there was an assemblage of all the Devas (in the sky) and a similar assemblage of sages and kings on the earth.

Note—The use of the term सुमानम is apt, to show that such intention could never enter the Devas. (Sri Vadiraja).

प्रगृह्य पाणिं च नृपात्मजाया रराज राजीवसमाननेत्रः ।
यथा पुरा सागरजासमेतः सुरासुराणाममृताब्धिमंथने ॥ ३६ ॥

36. He, with his eyes resembling lotus, holding the hand of the king's daughter shone now, just as he did formerly at the time of the churning of the ocean for nectar by the Devas and Asuras, when He was united to the daughter of the ocean.

स्वलंकृतास्तत्र विचेरुरंगनाः विदेहराजस्य हि याश्च योषितः ।
मुदा समेतं रमया रमापतिं विलोक्य रामाय ददौ धनं नृपः ॥३७॥

37. The women there as well as the queens of the king of Videha moved about well dressed and adorned.

Seeing the Lord of Ramā united to Rama, the king gladly gave money to Rama.

प्रियाणि वस्त्राणि रथान्सकुंजरान्परार्ध्यरत्नान्यखिलस्यचेशितुः ।
ददौ च कन्यात्रयमुत्तमं मुदा तदा स रामावरजेभ्य एव ॥३८॥

38. He also gave to the Lord of all, suitable clothes, valuable gems and chariots with elephants. He also gladly gave at the same time the three matchless maidens also to the younger brothers of Rama.

Note—The expression "to the Lord of all" is intended to show that all material things belong only to the Lord and that what is his, is simply given back to him, in accordance with the saying in Isavasya Upanishad ईशावास्यमिदं सर्व etc. (Sri Vadiraja.)

महोत्सवं तं त्वनुभूय देवता नराश्च सर्वे प्रययुर्यथागतम् ।
पिताचरामस्य सुतैः समन्वितो ययावयोध्यां स्वपुरीं मुदा ततः ॥३९॥

39. All the gods and men having enjoyed those great festivities, went back (as gladly) as they had come. Then the father of Rama also accompanied by his followers, gladly returned to his own city of Ayodhya.

तदंतरे सोथ ददर्श भार्गवं सहस्रलक्षामितभानुदीधितिम् ।
त्रिभासमानं निजरश्मिमंडले धनुर्धरं दीप्तपरश्वधायुधं ॥ ४० ॥

40. Thereafter between Videha and Ayodhya (*i. e.*, on the way), he saw Parasurama shining with the lustre of a thousand, a lac, and infinite suns, amidst the halo of his own rays of wisdom, and holding his (Sarnga) bow and the brilliant weapon of axe.

Note—The three degrees of lustre counted by thousand, lac, and infinite number of suns represent the three grades of persons (Adhikaris) *viz.*, the lowest, the middling, and the highest, to whom he so appeared.

अजानतां राघवमादिपूरुषं समागतं ज्ञापयितुं निदर्शनैः ।
समाह्वयंतं रघुपं स्पृधेव नृपो ययाचे प्रणिपत्य भीतः ॥ ४१ ॥

न मे सुतं हंतुमिहार्हसि प्रभो वयोगतस्येत्युदितः स भार्गवः ।
सुतत्रयं ते प्रददामि राघवं रणे स्थितं द्रष्टुमिहागतोऽस्म्यहम् ॥४२॥

41—42. The king out of fear prostrated and begged of him, who had come to show to the ignorant by clear proof, that Raghava was the Primeval Being, and who was challenging the lord of the Raghus for fight as if out of rivalry:

Oh! powerful Lord, it does not become Thee to kill my boy, when I have become old. Bharghava, thus addressed, said: "I shall let you have your three sons. I have come here only to see if Raghava stands boldly for fight."

स इत्थमुक्त्वा नृपतिं रघूत्तमं भृगूत्तमः प्राह निजां तनुं हरिः ।
अभेदमज्ञेष्वपि दर्शयन्परं पुरातनोऽहं हरिरेव इत्यपि ॥ ४३ ॥

शृणुष्व राम त्वमिहोदितं मया धनुर्द्वयं पूर्वमभून्महाद्भुतम् ।
उमापतिस्त्वेकमधारयत्ततो रमापतिश्चापरमुत्तमोत्तमम् ॥ ४४ ॥

तदा तु लोकस्य निदर्शनार्थिभिः समर्थितौ तौ हरिशंकरौ सुरैः ।
रणे स्थितौ वां प्रसभमीक्षितुं वयं समर्थयामोऽत्र निदर्शनार्थिनः ॥४५॥

ततो हि युद्धाय रमेशशंकरौ व्यवस्थितौ ते धनुषी प्रगृह्य ।
यतोऽन्तरस्यैव नियामको हरिस्ततो हरोऽप्रेक्ष्य शिवोपमोऽभूत् ॥ ४६ ॥

शशाक नैवाथ यदाभिवीक्षितुं प्रस्पंदितुं वा कुत एव योद्धुम् ।
शिवस्तदा देवगणाः समस्तशः शशंसुरुच्चैः जगतो हरेर्बलम् ॥४७॥

43—47. Having thus replied to the king, the highest of the Raghu race, the highest of the Bhrighu race spoke thus only to his own self, Hari, with a view to demonstrate

to the ignorant the utter absence of difference (between the two), that just as he himself was the primeval Hari, so also was Rama.

Listen, Oh thou Rama, to what I say now. There were two wonderful bows before. One was held by the husband of Uma and the other most excellent bow was held by the husband of Rama. Then those two, Hari and Sankara, were requested by the Devas who were anxious to show to the discerning world the supreme truth, as follows: "We request you both to let us witness your opposing each other in fight, for establishing the supreme truth now." Then Hari and Sankara prepared for fight, holding their two bows (Sarnga and Pinaka). Thereafter inasmuch as this Hari is the inner controller of the other (Sankara), Sankara therefore stood motionless before him like a stone. Thereafter when Siva became unable to move or even to see, how could he fight? Then the assemblage of all the Devas praised aloud the supreme power of Hari in the whole universe (or to the whole world).

यदीरणेनैवविनैषशंकरः शशाक न प्रश्वसितुंच केवलम् ।
किमत्रवक्तव्यमतोहरेर्बलं हरात्परंसर्वत एव चेति ॥ ४८ ॥

48. (They also praised that) inasmuch as without His (Hari's) inspiration this Sankara was unable even to breathe, what is there to say from this that Hari's strength excells that of Hara and in fact of all else.

ततः प्रणम्याशु जनार्दनं हरः प्रसन्नदृष्ट्या हरिणाभिवीक्षितः ।
जगाम कैलासममुष्य तद्धनुस्त्वया प्रभग्नं किल लोकसंनिधौ ॥४९॥

49. "Then Hara soon prostrated before Janardana and, after being viewed by Hari with graceful looks, went

to Kailasa. That bow of his, it was, which is said to have been broken by you in the assembly of Janaka."

धनुर्यदन्यद्धरिहस्तयोग्यं तत्कार्मुकात्कोटिगुणं पुनश्च ।
वरं हि हस्ते तदिदं गृहीतं मया गृहाणैतदतो हि वैष्णवम् ॥५०॥

50. "That other bow, which excels this by crores of times and is therefore superior and fit for the hand of Hari, has thus been held by me in my hand. Therefore, take this as being that of Vishnu."

यदीदमागृह्य विकर्षसि त्वं तदा हरिर्नात्र विचार्यमस्ति ।
इति ब्रुवाणः प्रददौ धनुर्वरं प्रदर्शयन्विष्णुबलं हराद्वरम् ॥ ५१ ॥

51. "If after taking this you are able to bend it, then you are Hari and there is no doubt in this."

Thus saying he gave the superior bow, which showed that Vishnu's strength was superior to that of Hara.

प्रगृह्य तच्चापवरं स राघवश्चकार सज्यं निमिषेण लीलया ।
चकर्ष संधाय शरं च पश्यतः समस्तलोकस्य च संशयं नुदन् ॥ ५२ ॥

52. "Raghava, seizing the bow, had it strung playfully in a moment, and, while the whole world looked on, he drew the bow after fixing the arrow, thereby dispelling the doubt of the world.

प्रदर्शिते विष्णुबले समस्तशोहराच्चनिः संख्यतया महाधिके ।
जगाद मेघौघगभीरया गिरा स राघवं भार्गव आदिपूरुषः ॥ ५३ ॥

53. On such demonstration of Vishnu's strength as being infinitely greater than that of Siva and (in fact) of the whole universe, that primeval person Bhargava addressed Raghava in words resonant like the continuous sound of the clouds.

अलं बलं ते जगतोऽखिलाद्वरं परोऽसि नारायण एव नान्यथा ।
विसर्जयस्वेह शरं तपोमये महासुरे लोकमये वराद्विभोः ॥ ५४ ॥

54. "Thy strength superior to that of any in the whole universe is full. Therefore Thou art that Supreme Narayana only and none else. Discharge that arrow on the great Asura full of penance dwelling in my body and pervading the world through Brahma's boon."

पुराऽतुलो नाम महासुरोऽभवत्स तु ब्रह्मण आपऽलोकताम् ।
पुनश्च तं प्राह जगद्गुरुर्यदा हरिर्जितःस्याद्धि तदैववध्यसे ॥५५॥

55. "Formerly, there was a great Asura named Athula and he obtained through the boon of Brahma the power to pervade the world. The preceptor of the world (Brahma) told him at the same time: "You shall however be killed when Hari gets vanquished."

Note—Though Hari can never be vanquished Brahma meant to say that the Asura would die when Hari appeared to get vanquished. (Sri Vadiraja).

अतो वधार्थं जगदंतकस्य सर्वाजितोऽहं जितवद्व्यवस्थितः ।
इतीरिते लोकमये स राघवो मुमोच बाणं जगदंतके सुरे ॥ ५६ ॥

56. Therefore for killing that enemy of the world, I stand as if I had been vanquished though never liable to be vanquished.

On being told so by Him who pervades the world, He, (Raghava) discharged the arrow at that Asura, who, also by pervading the world, was its enemy.

पुरा वरोऽनेन शिवोपलंभितो मुमुक्षया विष्णुतनुप्रवेशनम् ।
स तेन रामोदरगो बहिर्गतस्तदाज्ञयैवाशु बभूव भस्मसात् ॥ ५७ ॥

57. Formerly he (Asura) had obtained from Siva the boon of entry into the body of Vishnu for getting

mukti (release) and he had therefore got into the stomach of Parasurama. By His (Parasurama's) command alone he soon came out and was turned into ashes.

. इतीव रामाय स राघवःशरं विकर्षमाणो विनिहत्य चासुरम् ।
तपस्तदीयं प्रवदन्मुमोद तदीयमेव ह्यभवत्समस्तम् ॥ ५८ ॥

58. By drawing the arrow as if aimed at Parasurama, Raghava killed that Asura, and, saying that He had killed also his (Parasurama's) tapas (penance), felt delighted. For, indeed everything had become His (Parasurama's).

Note—This reconciles the version of the Valmiki Ramayana that Parasurama's penance was burnt up.

निरंतरानंदविबोधसारः स जानमानोऽखिलमादिपूरुषः ।
वदन्शृणोतीव विनोदतो हरिः स एक एव द्वितनुर्मुमोद ॥ ५९ ॥

59. That primeval person Hari, constituting of the essence of bliss and wisdom, though He is only one without any difference (in his manifested forms), and though knowing everything, enjoyed the amusement as if he spoke and listened, through two bodies.

स चेष्टितं चैव निजाश्रयस्य जनस्य सत्तत्त्वविबोधकारणं ।
विमोहकं चान्यतमस्य कुर्वंश्चिक्रीड एकोपि नरांतरे यथा ॥ ६० ॥

60. That Hari, though only one, played in this manner, for imparting true knowledge to His own devotees and causing delusion to the most degenerate ones, as if he were two different men.

ततः स कारुण्यनिधिर्निजे जने नितांतमैक्यं स्वगतं प्रकाशयन् ।
द्विधेव भूत्वा भृगुवर्य आत्मना रघूत्तमेनैक्यमगात्समक्षम् ॥ ६१ ॥

61. Then, He (who is), the ocean of mercy, with a view to show his own innate complete identity in all forms

to His devotees, having been originally twofold, became one again in the sight of all, by His form of the best of the Bhrigu race merging itself into that of the Raghu race.

समेत्य चैक्यं जगतोभिपश्यतः प्रणुद्य शंकामखिलां जनस्य ।
प्रदाय रामाय धनुर्वरं तदा जगाम रामानुमतो रमापतिः ॥ ६२ ॥

62. Having accomplished such identity in the presence of the world, having removed all the doubts of the good people, and having given the excellent bow to Rama, the Lord of Rama (Parasurama) went away taking leave of Rama.

ततो नृपोत्यर्थमुदाभिपूरितः सुतैः समस्तैः स्वपुरीमवापह ।
रेमेथ रामोपि रमास्वरूपया तयैव राजात्मजया हि सीतया ॥६३॥

63. Then the king filled with great delight reached his city along with all the sons. Rama also thereafter enjoyed in the company of Seeta, the daughter of the king (Janaka) who was no other than the original form of Lakshmi Herself.

यथा पुरा श्रीरमणः श्रिया तया रतो नितांतं हि पयोब्धिमध्ये ।
तथा त्वयोध्यापुरगो रघूत्तमोप्युवास कालं सुचिरं रतस्तया ॥६४॥

64. Just as formerly the husband of Lakshmi enjoyed completely along with Her, in the midst of the ocean of milk, so also the best of the Raghu race having come to the city of Ayodhya enjoyed for a long time in her company.

इमानि कर्माणि रघूत्तमस्य हरेर्विचित्राण्यपि नाद्भुतानि ।
दुरंतशक्तेरथ चास्य वैभवं स्वकीयकर्तव्यतयानुवर्ण्यते ॥ ६५ ॥

इति श्रीमदानंदतीर्थभगवत्पादाचार्यविरचिते श्रीमन्महाभारततात्पर्यनिर्णये श्रीरामचरिते बालकांडनिरूपणंनाम चतुर्थोऽध्यायः

॥ श्री कृष्णार्पणमस्तु ॥

65. Such exploits of the best of the Raghus though surprising to others are not really wonderful for Hari Who is of infinite prowess. But all the same His greatness is described by me merely out of a sense of one's own duty.

ADHYAYA V.

इत्थं विश्वेश्वरेऽस्मिन्निखिलजगदवस्थाप्य सीतासहाये
भूमिष्ठे सर्वलोकास्तुतुषुरनुदिनं वृद्धभक्त्या नितान्तम् ।
राजा राज्याभिषेके प्रकृतिजनवचो मानयन्नात्मनोऽर्थ्यं
दध्रे तन्मंथरायाः श्रुतिपथमगमद्भूमिगाया अलक्ष्म्याः ॥ १ ॥

1. Having thus dedicated the entire world to this Lord of the Universe who had come on earth with Seeta as helpmate, all the people considerably rejoiced with devotion increasing from day-to-day. The king, respecting the wishes of his subjects for the coronation of Rama, resolved to do so also in his own interest. This reached the ears of Manthara who, being originally Alakshmi (the goddess of evil) had appeared on earth.

पूर्वं क्षीराब्धिजाता कथमपि तपसैवाप्सरस्त्वं प्रयाता
तां नेतुं तत्तमोन्धं कमलजनिरुवाचाशु रामाभिषेकम् ।
भूत्वा दासी विलुंप स्वगतिमपि ततः कर्मणा प्राप्स्यसे त्वं
सेत्युक्ता मंथरासीत्तदनु कृतवतीत्येव चैतत्कुकर्म ॥ २ ॥

2. Formerly coming out of the ocean of milk, she had somehow become an Apsaras only by penance. With a view to lead her to her legitimate place of eternal hell, the lotus-born (Brahma) told her: "Be born as a maid servant and prevent soon the coronation of Rama; Then by that act you will attain your destined place." Thus told she became Manthara and it is in accordance with this only that she did this detestable deed.

तद्वाक्यात्कैकयी सा पतिगवरबलादाजहारैव राज्यं
रामस्तद्गौरवेण त्रिदशमुनिकृतेऽरण्यमेवाविवेश ।

सीतायुक्तोऽनुजेन प्रतिदिनसुविवृद्धोरुभक्त्या समेतः
संस्थाप्याशेषजंतून् स्वविरहजशुचा त्यक्तसर्वेषणार्थान् ॥ ३ ॥

3. •At her instigation, Kaikeyi (wife of Dasaratha) seized the kingdom only on the strength of the boons promised (unasked till then) by her husband. Rama, out of respect for his father's word, and for the sake of the Devas and Rishis, entered the forest, accompanied by Seeta, and attended by his brother (Lakshmana) after appeasing all the creatures who, on account of great and daily increasing devotion towards him at their separation from him, were grieved, and who had followed (him) abandoning all their possessions.

वृक्षानन्पक्षीभकीटान्पितरमथ सखीन्मातृपूर्वान्विसृज्य
प्रोत्थां गंगां स्वपादाद्धर इव च गुहेनार्चितः सोथतीर्त्वा ।
देवाचार्यस्यापिपुत्रादृषिगणसहितात्प्राप्य पूजां प्रयातः
शैलेशं चित्रकूटं कतिपयदिवसान् यत्र मोदन्नुवास ॥ ४ ॥

4. Having taken leave of the trees, the birds, the elephants and the worms, his father, friends, and his mothers and others, after crossing the Ganga sprung out of his own feet, having accepted worship from Guha (the hunter king) just as Siva would from his own son Guha or Skanda, and after being received by the son of the celestial priest (Bharadwaja) and his group of Rishis, he reached Chitrakoota, the lord of the mountains where he lived happily for some days.

Note—The term च indicates the extraordinary respect of Guha towards Rama, as it is unusual for a plier of boats to worship his clients. (Sri Vadiraja).

एतस्मिन्नेव काले दशरथनृपतिः स्वर्गतोभूद्वियोगा-
द्रामस्यैवाथ पुत्रौ विधिसुतसहितौ मंत्रिभिः केकयेभ्यः ।
आनीतौ तस्य कृत्वा श्रुतिगणविहितप्रेतकार्याणि सद्यः
शोचंतौ राममार्गं पुरजनसहितौ जग्मतुर्मातृभिश्च ॥ ५ ॥

5. In the mean time, the king Dasaratha went to heaven out of separation from Rama. Then the two sons (Bharatha and Satrughna) were brought from the country of the Kaikayas by the ministers on the advice of the son of Brahma (Vasista). After performing the rites prescribed in the Vedas, they followed soon after with grief the path of Rama, accompanied by the citizens and their mothers.

धिक्कुर्वंतौ नितातं सकलदुरितगां मंथरां कैकयीं च
प्राप्तौ रामस्य पादौ मुनिगणसहितौ तत्र चोवाच नत्वा ।
रामं राजीवनेत्रं भरत इह पुनः प्रीतयेस्माकमीश
प्राप्याशु स्वामयोध्यामवरजसहितः पालयेनां धरित्रीम् ॥ ६ ॥

6. Censuring greatly Manthara who was the cause for all this sin, and also Kaikeyi, they along with groups of Rishis reached the feet of Rama. There, among them Bharatha after prostrating before Rama possessing lustrous lotus-like eyes, said: "Oh Lord, return from this forest soon with your younger brother to your own Ayodhya, only to please us, and rule over this earth."

Note:—The lustrous eyes indicate how gladly Rama took to his stay in the forest. The term सकल दुरितगां also indicates that an Asuri woman named Vikriti also abided in Manthara.

इत्युक्तः कर्तुमीशः सकलसुरगणाप्यायनं रामदेवः
सत्यां कर्तुं च वाणीमवददतितरां नेति सद्भक्तिनम्रं ।

भूयो भूयोर्थयन्तं द्विगुणितशरदां मस्तके त्वभ्यतीते
कर्तैतत्ते वचोऽहं सुदृढमृतमिदं मे वचो नात्र शंका ॥ ७ ॥

7. Thus told, Lord Rama, desirous of protecting the entire group of Devas and of completely fulfilling His word, (given to the Devas and His father) told him (Bharata) who was submissive with intense love and was pressing again and again (for Rama's return); "No, (not now). After the expiry of fourteen years I shall act according to this request of yours. This is my true and firm decision and there is no doubt in this."

श्रुत्वैतद्रामवाक्यं हुतभुजिपतनं स प्रतिज्ञां च कृत्वा
रामोक्तस्यान्यथात्वे न तु पुरमभिवेक्ष्येऽहमित्येव तावत् ।
कृत्वान्यां सप्रतिज्ञामवसदथ बहिर्ग्रामके नंदिनाम्नि
श्रीशस्यैवास्य कृत्वा शिरसि परमकं पौरटं पादपीठम् ॥ ८ ॥

8. Hearing these words of Rama, he made a vow that in case of Rama acting contrary to his word, he would fall into the fire, and made another vow, accompanied by declaration of strict Brahmacharya viz., sleeping on the ground etc., that until then he would never enter the city. Accordingly, placing on his own head the highly venerable golden sandals of Lord Rama, he went and lived outside in a village called Nandigrama.

Note—The first सप्रतिज्ञां are two words. The second सप्रतिज्ञां is one compound word.

समस्तपौरानुगतेऽनुजे गते स चित्रकूटे भगवानुवास ह ।
अथाजगामेन्द्रसुतोऽपि वायसो महासुरेणात्मगतेन चोदितः ॥ ९ ॥

9. After the departure of his younger brother along with all the citizens who had followed him, the Lord lived in Chitrakuta. Then came there a crow who, though

himself the son of Indra, had been prompted by a great Asura who had got into him.

Note– The term अपि indicates contempt. (Sri Vadiraja).

स चासुरावेशवशाद्रमास्तने यदा व्यधात्तुंडमथाभिवीक्षितः ।
जनार्दनेनाशु तृणे प्रयोजिते चचार तेनज्वलतानुयातः ॥ १० ॥

10. When he, owing to the entry of Asura, thrust his beak into the breast of Sita, he was noticed by Janardana and, on His quickly throwing a straw, he (the crow) wandered all over the worlds, pursued by it burning like fire.

स्वयंभुशर्वेन्द्रमुखान्सुरेश्वरान् जिजीविषुस्तांञ्छरणं गतोऽपि ।
बहिष्कृतस्तैर्हरिभक्तिभावतो ह्यलंघ्यशक्त्या परमस्य चाक्षमैः ॥११॥

11. Anxious to save his life though he sought refuge from all the rulers of the heavens including Brahma, Siva, Indra and others, he was discarded by them on account of their devotion to Hari and also because of their incapacity to transgress the command of the supreme Lord.

पुनः प्रयातः शरणं रघूत्तमं विसर्जितस्तेन निहत्य चासुरम् ।
तदक्षिगं साक्षिकमप्यवध्यं प्रसादतश्चंद्रविभूषणस्य ॥ १२ ॥

12. He again came back surrendering himself to the best of the Raghus (Rama), and he was liberated by Rama after killing the Asura, who had got into the eye of the crow, though by the boon of Siva (one who has moon as his ornament) he had been immune from death, though seated in the eye.

सवायसानामसुरोऽखिलानां वरादुमेशस्य बभूव चाक्षिगः ।
निपातितोऽसौ सह वायसाक्षिभिस्तृणेन रामस्य बभूव भस्मसात् ॥१३

13. That Asura had got into the eyes of all the crows by the boon of Siva and therefore he was killed

along with the destruction of the eyes of the crows, by the straw of Rama, and was burnt to ashes.

ददुर्हि तस्मै विवरं बलार्थिनो यद्वायसास्तेन तदक्षिपातनम् ।
कृतं रमेशेन तदेकनेत्रा बभूवुरन्येऽपि च वायसास्तदा ॥ १४ ॥

14. Inasmuch as the crows desirous of strength had given access to him, therefore their eyes were destroyed by the Lord of Rama. Thereafter all the other crows also became possessed of only one eye.

Note—Jayantha had desired the body of crows because they are long lived and eat all sacrificial offerings. (Sri Vadiraja).

भविष्यतामप्यथ यावदेव द्विनेत्रता काककुलोद्भवानां ।
तावत्तदक्ष्यस्य (दक्षिस्थ) कुरंगनाम्नः शिवेन दत्तं दितिजस्य चाक्षयं ॥१५॥

15. Immunity from death had been promised by Siva to this son of Diti (Asura) named Kuranga seated in the eyes of those crows, so long as the crows with two eyes were being born in future also.

अतः पुनर्भावमसुष्य हिन्वन् भविष्यतश्चैकदृशश्चकार ।
स वायसांस्त्राघव आदिपूरुषस्ततो ययौ शक्रसुतस्तदाज्ञया ॥ १६ ॥

16. Therefore that primeval person Raghava made the future-born crows also single eyed, with a view to prevent the rebirth of this Asura. Thereafter the son of Indra departed with the permission of Rama.

रामोऽथ दंडकवनं मुनिवर्यनीतो लोकाननेकश उदारबलैर्निरस्तान् ।
श्रुत्वा खरप्रभृतिभिर्वरतो हरस्य सर्वैरवध्यतनुभिः प्रययौ सभार्यः ॥१७॥

17. Then hearing that several people had been harmed by extremely powerful Rakshasas headed by Khara and others who had been granted by Hara immunity

from death from all, Rāma went with his wife to Dandaka forest led by the foremost of the Rishis.

आसीच्च तत्र शरभंग इति स्म जीर्णो लोकं हरेर्जिगमिषुर्मुनिरुग्रतेजाः ।
तेनादरोपहृतसार्घ्यसपर्यया स प्रीतो ददौ निजपदं परमं रमेशः ॥ १८ ॥

18. There was a very old Rishi there of austere penance named Sarabhanga who was desirous of reaching the world of Hari. Having been worshipped by him with oblations of water and other offerings brought with great devotion, the Lord of Ramā, greatly pleased thereby, gave him abode in His own highest place.

धर्मो यतोऽस्य वनगस्य नितान्तशक्तेः ह्रासे स्वधर्मकरणस्य हुताशनादौ ।
देहात्ययः स तत एव तनुं निजाग्नौ संत्यज्य रामपुरतः प्रययौ रमेशं ॥१९॥

19. Inasmuch as it is proper Dharma for any one who is unable to perform his duties owing to the utter exhaustion of all his strength, to give up his body in fire etc., therefore he (Sarabhanga) being a Vanaprastha gave up his body in his own sacrificial fire in front of Rama and reached the lord of Ramā (Lakshmi.)

रामोऽपि तत्र ददृशे धनदस्य शापाद्गंधर्वउर्वशिरतेरथ यातुधानीम् ।
प्राप्तं दशां सपदि तुंबरुनामधेयं नाम्ना विराधमपि शर्ववरादवध्यम् ॥२०॥

20. Rama thereafter saw there one named Viradha who being a Gandharva named Tumbaru had suddenly become a Rakshasa by the curse of Kubera on account of his enjoyment with Oorvasi, and who had also obtained thereafter immunity from death by Siva's favour.

भङ्क्त्वास्य बाहुयुगलं बिलगं चकार संमानयन्वचनमंबुजजन्मनोऽसौ ।
प्रादाच्च तस्य सुगतिं निजगायकस्य भक्षार्थमंसकमितोऽपि सहानुजेन ॥२१॥

21. Though Rama along with his brother had been caught between his arms for eating, he cut asunder his two

arms and had him buried, giving due regard to the word of Brahma (lotus-born) and gave him who was his own singer a good place (in heaven).

Note—The boon of Brahma was that whoever got in between his arms should come under his control. (Sri Vadiraja).

प्रीतिं विधित्सुरगमद्भवनं निजस्य कुंभोद्भवस्य परमादरतोऽमुना च ।
संपूजितो धनुरनेन गृहीतमिंद्रात्स्वशार्ङ्गं तदादिपुरुषो निजमाजहार ॥२२॥

22. With a view to please his own devotee he went to the house of the pot-born (Agastya) and, having been worshipped by him with great devotion, the Primeval Person then took his own bow Sarnga which had been entrusted to him (Agastya) by Indra.

आत्मार्थमेव हि पुरा हरिणा प्रदत्तमिंद्रे तदिंद्र उत रामकरार्थमेव ।
प्रादादगस्त्यमुनये तदवाप्य रामो रक्षन्नृषीनवसदेव स दंडकेषु ॥२३॥

23. It had been entrusted indeed formerly to Indra by Hari for his own use, and Indra in his turn had given it to Agastya only to be handed over to Rama. Rama after accepting it lived in the extensive forests of Dandaka only to protect the Rishis.

काले तदैव खरदूषणयोर्बलेन रक्षःस्वसा पतिनिमार्गणतत्परासीत् ।
व्यापादिते निजपतौ हि दशाननेन प्रामादिकेन विधिनाभिससार रामम् ॥२४

24. Then in course of time, the sister of the Rakshasa (Ravana) with the help of Khara and Dooshana happened to go in search of another husband after her own husband had been killed by the ten-headed (Ravana) on account of mistaken identity, and approached Rama.

सानुद्वयेन रजनीचरभर्तुरुग्रा भ्रातृद्वयेन सहिता वनमाससंती ।
रामं समेत्य भव मे पतिरित्यवोचद्धातुं यथा तव उपेत्य सुयोगकामम् ॥२५॥

25. Fierce Rakshasi, as she was, along with her two brothers she was living in this forest under the command of the ruler of the Rakshasas, and she, approaching Rama, like darkness desirous of constant contact with the Sun spoke thus: Become my husband.

Note—Khara was her uterine brother, while Dooshana was her mother's sister's son.

तां तत्र हास्यकथया जनकात्मजाग्रे गच्छानुजं मम इह नेति वचः स उक्त्वा ।
तेनैव दुष्टचरितां हि विकर्णनासां चक्रे समस्तरजनीचरनाशहेतोः ॥२६॥

26. He, making joke with her then in the presence of the unborn daughter of Janaka (Seeta), said; "go to my brother. Do not seek me" Having said so, he caused the nose and ears of that woman of wicked character to be cut by him (Lakshmana) for the destruction of all the Rakshasas.

Note—This punishment was meted out by Rama to her because of the sin of her desire for a husband, though she was a widow. (Sri Vadiraja).

The term आत्मजा means a daughter who is not born through 'womb.'

तत्प्रेरितान्सपदि भीमबलान्प्रयातांस्तस्याः खरत्रिशिरदूषणमुख्यबंधून् ।
जघ्ने चतुर्दशसहस्रमवारणीयकोदंडपाणिरखिलस्य सुखं विधातुम् ॥२७॥

27. In order to cause happiness to all (good people) He, holding the invulnerable Kodanda bow in His hand, killed in a moment Khara and Dooshana and their chief relations and other Rakshasas of terrible strength numbering fourteen thousand, all despatched by her to fight.

दत्तेऽभये रघुवरेण महामुनीनां दत्ते भये च रजनीचरमंडलस्य ।
रक्षःपतिः स्वसृमुखादविकंपनाच्च श्रुत्वा बलं रघुपतेः परमाप चिंताम् ॥२८॥

28. When Rama had held out succour to the great Rishis and had at the same time caused fear to the whole Rakshasa world, the lord of the Rakshasas (Ravana), having heard of the immense prowess of Rama from the mouth of his sister and also from Akampana, became greatly agitated.

श्रुत्वाशु कार्यमवमृश्य जगाम तीरे क्षेत्रं नदीनदपतेः श्रवणं धरित्र्याः ।
मारीचमत्र तपसि प्रतिवर्तमानं भीतं शराद्रघुपतेर्नितरां ददर्श ॥२९॥

29. Having heard about (Rama's strength), and having soon decided future action, he went to the holy place of Gokarna on the shores of the sea and saw there Mareecha terribly frightened at (the memory of) Rama's arrows and doing penance.

Note—The holy place stretching from Benares up to Gokarna resembles a cow. This particular holy spot is like a cow's ear. (Sri Vadiraja).

तेनार्थितः सपदि राघववंचनार्थं मारीच आह शरवेगममुष्य जानन् ।
शक्यो न ते रघुवरेण हि विग्रहोऽत्र जानामि संस्पर्शमस्य शरस्य पूर्वम् ॥३०

30. Requested by him (Ravana) at once to cause the deception of Rama, Mareecha, knowing the effect of his arrows, said "It is not possible for you to fight with Rama. I have known previously the terrible force of his arrows."

इत्युक्तवंतमथ रावण आह खड्गं निष्कृष्य हन्मि यदि मे न करोषि वाक्यं ।
तच्छ्रुत्वान्भययुतोऽथ निसर्गतश्च पापो जगाम रघुवर्यसकाशमाशु ॥३१॥

31. Then Ravana, unsheathing his sword, said to him when he had spoken thus: "I shall kill you if you do not carry out my word." Having heard this, the sinner

(Mareecha) both out of fear and his own innate wicked nature, soon went to the vicinity of Rama.

संप्राप्य हैममृगतां बहुरत्नचित्रः सीतासमीप उरुधा विचचार शीघ्रं ।
निर्दोषनित्यवरसंविदपि स्म देवी रक्षोवधाय जनमोहकृते तथाह ॥३२॥

देवेममाशु परिगृह्य च देहि मे तं क्रीडामृगं त्विति तयोदित एव रामः ।
अन्वक्ससार ह शरासनबाणपाणिर्मायामृगं निशिचरं निजघान जानन् ॥३३॥

32—33. Having assumed the form of a golden deer with coloured spots as if made of many gems, he soon began to move about in many directions near Seeta. Then the goddess (Seeta), though full of eternal and unsullied wisdom, for the purpose of the destruction of the Rakshasas, and for causing delusion to wicked people, said: "Oh Lord, catch soon this toy-deer and give it to me." So, being prompted by her only, Rama ran after it with bow and arrows in hand, and, killed him knowing him to be Rakshasa (Mareecha) disguised as a deer.

Note—The terms स्म and ह indicate that they acted so only for the sake of appearance.

तेनाहतः शरवरेण भृशं ममार विक्रुश्य लक्ष्मणमुरुव्यथया स पापः ।
श्रुत्वैव लक्ष्मणमचूचुददुग्रवाक्यैः सोऽप्याप रामपथमेव सचापबाणः ॥३४॥

34. Hit severely by that superior arrow, that sinner, on account of great pain, crying aloud the name of Lakshmana, died. After hearing it, she compelled Lakshmana by harsh words and he also with bow in hand followed Rama's path.

Note—That Mareecha was determined to do harm to others even in his last moments shows his innate wickedness. (Sri Vadiraja.)

यां यां परेश उरुवैव करोति लीलां तां तां करोत्यनु तथैव रमापि देवी ।
नैतावतास्य परमस्य तथा रमाया दोषोऽणुरप्यनु विचिंत्य उरू प्रभू यत् ॥३५

35. Whatever plays the supreme Lord acts in various ways, the goddess Ramā also conducts herself suitably. On this account alone not even the slightest defection should be thought of in relation to the supreme Lord or Ramā inasmuch as both are far superior even to Brahma and others.

काज्ञानमापदपि मंदकटाक्षमात्रात्सर्गस्थितिप्रळयसंसृति मोक्षहेतोः ।
देव्या हरेः किमु विडंबनमात्रमेतद्विक्रीडतोः सुरनरादिवदेव तस्मात् ॥३६॥

36. How can ignorance or distress be attributed to the goddess whose little side glance alone is sufficient to bring about creation, sustenance, destruction, bondage and release? Much more so in the case of Hari. Therefore their acting thus like ordinary gods and men is only for the sake of appearance.

देव्याः समीपमथ रावण आससाद साऽदृश्यतामगमदप्यविषह्यशक्तिः ।
सृष्ट्वात्मनः प्रतिकृतिं प्रययौ च शीघ्रं कैलासमर्चितपदान्यवसच्छिवाभ्याम् ॥

37. Then Ravana came near the goddess Seeta and she, of unendurable prowess, became invisible. Having created at once an image of herself she went to Kailasa and lived there, being worshipped by Siva and Parvati.

Note—The term अविषह्यशक्तिः indicates that she could have burnt out Ravana if she chose. (Sri Vadiraja.)

तस्यास्तु तां प्रतिकृतिं प्रविवेश शक्तिः देव्याश्च सन्निधियुतां व्यवहारसिद्ध्यै ।
आदाय तामथ ययौ रजनीचरेन्द्रो हत्वाजटायुषमुरुश्रमतो निरुद्धः ॥ ३८ ॥

38. Into that image of hers vivified by the presence of the spirit of the goddess, Indra entered for carrying on all activities. Thereafter the king of the Rakshasas went away carrying her, after killing with great difficulty Jatayu who had obstructed him.

मार्गे व्रजंतमभियाय ततो हनूमान्संवारितो रविसुतेन च जानमानः ।
देवं तु कार्यमथ कीर्तिमभीप्समानो रामस्य नैनमहनद्वचनात्परेश्च ॥ ३९ ॥

39. While he was proceeding, on the way he was met by Hanuman, but Hanuman did not kill him (Ravana) because of the obstruction of Sugreeva (the son of the Sun), because he knew the divine mission (of Rama), because he desired Rama's fame, and because of the word of Hari.

Note—It is noteworthy that each of the four successive reasons is stronger than the previous one. The last and strongest reason is that Hari had given word that he would himself kill Jaya and Vijaya in their three births.

प्राप्यैव राक्षस उतात्मपुरीं स तत्र सीताकृतिं प्रतिनिधाय ररक्ष चाथ ।
रामोपि तत्र विनिहत्य सुदुष्टरक्षः प्राप्याश्रमं स्वदयितां न हि पश्यतीव ॥४०

40. The Rakshasa after reaching his own city kept the Sita's substitute there and guarded it. Rama also after killing that very sinful Rakshasa (Mareecha) returned to the hermitage and behaved as if he did not see his own wife.

अन्वेषमाण इव तं च ददर्श गृध्रं सीतां रिरक्षिषुमथो रिपुणा विशस्तं ।
मंदात्मचेष्टममुनोक्तमरेश्च कर्म श्रुत्वामृतं तमदहत्स्वगतिं तथादात् ॥ ४१ ॥

41. Wandering as if in search (of her), he saw the eagle almost killed by that enemy, while desirous of protecting Seeta, and, with all his faculties subdued, the act of the enemy was told by him. After hearing it, he (Rama) had the dead bird burnt and gave him admittance to his own world.

अन्यत्र चैव विचरन्सहितोनुजेन प्राप्तः करौ स सहसाथ कबंधनाम्नः ।
धातुर्वरादखिलजायिन उज्झितस्य मृत्योश्चवज्रपतनादतिकुंचितस्य ॥ ४२ ॥

42. Thereafter he (Rama) along with his brother

wandering elsewhere, fell suddenly into the hands of a Rakshasa named Kabandha, who by the favour of Brahma had been blessed with the power of conquering all the world, and who, being immune from death, had his body greatly lessened by the head being thrust into the abdomen by the blow of Indra's Vajra bolt.

छित्वास्य बाहुयुगळं सहितोऽनुजेन तं पूर्ववत्प्रतिनिधाय सुरेन्द्रभृत्यं ।
नाम्ना दनुं त्रिजटयैव पुराभिजातं गंधर्वमाशु च ततोऽपि तदर्चितोऽगात् ॥४३॥

43. Along with his brother, He cut asunder his shoulders, and had him buried as before (*i. e.*, as in the case of Viradha), and restored him to his former place as Indra's servant. Formerly a Gandharva, he had been born to a Rakshasi named Trijata and named Dhanu. Having been worshipped by him He (Rama) soon left that place.

Note—As Gandharva he was named Visvavasu and by the curse of a Brahmana named Sthoolasira he was born as a Rakshasa. He had been made a Kabandha by Indra's bolt on account of his cruel deeds.

दृष्ट्वा तमेव शबरी परमं हरिं च ज्ञात्वा विवेश दहनं पुरतोऽस्य तस्यै ।
प्रादात्स्वलोकमिममेव हि सा प्रतीक्ष्य पूर्वं मतंगवचनेन वनेऽत्रसाऽभूत ॥४४॥

44. Sabari, having seen and known him also to be the supreme Hari only, entered the fire in his presence and He gave her His own world. She had been formerly living in that forest without any anxiety expecting him according to the word of Mathanga.

Note—The term अत्रसा means devoid of anxiety.

The term हि indicates that release is to be had only after realization of God as told in the Vedic texts. (Sri Vadiraja.)

शापाद्वराप्सरसमेव हि तां विमोच्य शच्याकृतात्पतिपुरस्त्वतिदर्पहेतोः ।
गत्वा ददर्श पवनात्मजमृश्यमूके सह्येक एनमवगच्छति सम्यगीशम् ॥४५॥

45. Having given release to that high Apsarás who had been cursed (with birth in a low family) by Sachi on account of pride displayed by her in the presence of her husband, He went and saw Hanuman (the son of Vayu) in the Rishyamooka mountain, as he alone knows this Lord completely.

देहेऽपि यत्र पवनोऽत्र हरिर्यतोऽसौ तत्रैव वायुरिति वेदवचः प्रसिद्धं ।
कस्मिन्न्वहंत्विति तथैव हि सोऽवतारे तस्मात्स मारुतिकृते रविजं ररक्ष ॥४६॥

46. By reason of the well-known Vedic text which says: "Who is it that when he goes out, I go out and when he stays in, I also stay," (Vayu is dear to Hari). Even in physical bodies, where there is Vayu there is Hari and, where there is Hari, there is Vayu. So he (Vayu) becomes dear to Hari even when he incarnates (as Rama, Krishna etc.), just as in his original form. Therefore on account of Maruthi, He (Rama) protected the son of Surya (Sugreeva).

Note—The term अपि indicates the co-existence of Vayu and Hari only in physical beings but not elsewhere. (SriVadiraja).

एवं स कृष्णतनुरर्जुनमप्यरक्षद्भीमार्थमेव तदरिं रविजं निहत्य ।
पूर्वं हि मारुतिमवाप रवेः सुतोऽयं तेनास्य वालिनमहन्नवपुः प्रतीपं ॥४७॥

47. Similarly when He appeared in the form of Krishna, He protected Arjuna then, only on account of Bheemasena, after killing his enemy the son of Surya (Karna). Inasmuch as this son of Surya (Sugreeva) had

first sought the refuge of Maruthi, Rama killed Vali, his (Sugreeva's) enemy.

एवं सुराश्च पवनस्य वशे यतोऽतः सुग्रीवमत्र तु परत्र च शक्रसूनुं ।
सर्वेश्रिता हनुमतस्तदनुग्रहाय तत्रागमद्रघुपतिः सहलक्ष्मणेन ॥ ४८ ॥

48. Inasmuch as all the gods are under the control of Vayu, therefore they all resorted to Sugreeva now (during the Avatar of Rama) and to the son of Indra (Arjuna) then (during the Avatar of Krishna). Therefore Rama came there along with Lakshmana only to favour Hanuman.

यत्पादपंकजरजः शिरसा बिभर्ति श्रीरब्जजश्च गिरिशः सह लोकपालैः ।
सर्वेश्वरस्य परमस्य हि सर्वशक्तेः किं तस्य शत्रुहनने कपयः सहायाः ॥४९॥

49. Of what help can monkeys be for killing the enemy of One who is Himself the Supreme Lord endowed with all powers, and the dust of whose lotus-feet, Sri, Brahma, Siva along with the guardians of the world, bear on their heads.

समागते तु राघवे प्लवंगमाः ससूर्यजाः ।
विपुप्लुवुर्भयार्दिता न्यवारयच्च मारुतिः ॥ ५० ॥

50. On the arrival of Raghava, the monkeys including Sugreeva ran out of fear (that they were Vali's men) and Maruthi stopped them.

संस्थाप्याशु हरीन्द्राज्ञानन्विष्णोर्गुणाननंतान्सः ।
साक्षाद्ब्रह्मपितासावित्येतेनास्य पादयोः पेते ॥ ५१ ॥

51. Knowing (as he did) the infinite good attributes of Vishnu, he soon kept them including Sugreeva (at some

distance), and with the knowledge that He is directly the father of Brahma, he (Hanuman) fell at His feet.

इति श्रीमदानंदतीर्थभगवत्पादाचार्यविरचिते श्रीमन्महाभारततात्पर्यनिर्णये
श्रीरामचरिते हनूमद्दर्शनंनामपञ्चमोऽध्यायः

॥ श्री कृष्णार्पणमस्तु ॥

ADHYAYA VI.

उत्थाप्य चैनमरविंददलायताक्षश्चक्रांकितेन वरदेन करांबुजेन ।
कृत्वा च संविदमनेन नुतोऽस्य चांसं प्रीत्या रुरोह स हसन्सह लक्ष्मणेन ॥१॥

1. Raising him by his lotuslike hand which confers favours and which bears the marks of Chakra, He with eyes like the petals of lotus, talked about His divine mission and was praised by him (Hanuman). He, along with Lakshmana, got upon his shoulders, smiling with love.

Note—The smile indicates that there is nothing new in this for Hanuman as he in his form as Mukhya Vayu carries the Jiva and the Paramatma abiding in each body when it passes on from one body to another. (Sri Vadiraja).

आरोप्य त्वांसयुगलं भगवंतमेनं तस्यानुजं च हनुमान्प्रययौ कपींद्रं ।
सख्यं चकार हुतभुक्प्रमुखे च तस्य रामेण शाश्वतनिजार्तिहरेण शीघ्रम् ॥२॥

2. And Hanuman, carrying on his two shoulders this Lord and his younger brother, went to the king of the monkeys and brought about in the presence of fire, his friendship with Rama who at all times quickly removes the distress of his devotees.

Note—The term भगवन्तं indicates that the carrying of Rama on shoulders was out of respect as Lord and of Lakshmana as a devotee of the Lord. (Sri Vadiraja).

श्रुत्वास्य दुःखमथ देववरः प्रतिज्ञां चक्रे स वालिनिधनाय हरीश्वरोऽपि ।
सीतानुमार्गणकृतेऽथ स वालिनेत्र क्षिप्तां हि दुंदुभितनुं समदर्शयच्च ॥ ३ ॥

3. Hearing then of his distress, the highest of the gods, made a promise for the killing of Vali, and the king of the monkeys also (Sugreeva) after promising the search of Seeta, showed the body of Dundubhi thrown off by Vali.

वीक्ष्यैव तां निपतितामथ रामदेवः सोंगुष्ठमात्रचलनादतिलीलयैव ।
संप्रास्य योजनशतेऽथ तयैव चोर्वीं सर्वान्विदार्य दितिजानहनद्रसास्थान् ॥४॥

4. God Rama, then seeing the fallen body and by merely moving the toe of his foot only by way of a little play, cast it one hundred yojanas away, and, by making the same (body) pierce through the earth, had all the Rakshasas residing in the region of Rasathala killed thereby.

Note—The corpse got this power by its contact with the toe of the Lord. (Sri Vadiraja).

शर्वप्रसादजबलाद्दितिजानवध्यान्सर्वान्निहत्य कुणपेन पुनश्च सख्या ।
भीतेन वालिबलतः कथितः स सप्ततालान्प्रदर्श्य दितिजान्सुदृढांश्च वज्रात् ॥५॥

एकैकमेषु स विकंपयितुं समर्थः पत्राणि लोप्तुमपि तूत्सहतेन शक्तः ।
विष्वक्स्थितान्यदि भवान्प्रतिभेत्स्यतीमानेकेषुणा तर्हि वालिवधे समर्थः ॥६॥

5—6. Having killed with that corpse ali those Rakshasas rendered immune from death by the strength of Siva's boon, He was told again by His friend frightened by Vali's strength, who pointed to the seven palmyra trees stronger than Vajra (Indra's weapon) which were Rakshasas.

He (Vali) was able to shake only each one of these trees but was not able to cut their leaves though he tried. Should you sever by one arrow all these (palmyra trees) standing slantingly, then you are capable of killing Vali.

जेतुं चतुर्गुणबलो हि पुमान्प्रभुस्याद्धंतुं शताधिकबलोऽतिबलं सुशक्तः ।
तस्मादिमान्हरिहयात्मजबाहुलोप्य पत्रान्विभिंद्य मम संशयमाशु भिंधि ॥७॥

7. A person is able to conquer another if he has four times the enemy's strength and he will surely be able

to kill (the enemy) if he has strength exceeding one hundred times (that of the enemy). Therefore by cutting these trees the leaves of which could not be cut by the arms,of the son of Indra (Vali), clear soon my doubt.

श्रुत्वास्य वाक्यमवमृश्य दितेःसुतांस्तान्धातुर्वरादखिलपुंभिरभेद्यरूपान् ।
ब्रंहत्वमाप्तुमचलं तपसि प्रवृत्तानेकेषुणा सपदि तान्प्रबिभेद रामः ॥८॥

8. Hearing his words and knowing them (trees) to be Rakshasas who had attained by the favour of Brahma, bodies unassailable by all other persons and who had engaged themselves in unswearing penance to obtain the status of Brahma, Rama by a single arrow cut them all in a moment.

संधाय कार्मुकवरे निशिते तु बाणेऽथाकृष्य दक्षिणभुजेन तदा प्रमुक्ते ।
रामेण सत्वरमनंतबलेन सर्वे चूर्णीकृताः सपदि ते तरवो रवेण ॥ ९ ॥

भित्वा च तान्स गिरिकुं भगवत्प्रमुक्तः पाताळसप्तकमथात्र च ये त्ववध्याः ।
नाम्ना सुराः कुमुदिनोब्जजवाक्यरक्षाः सर्वांश्च तानदहदाशु शरः स एकः॥१०॥

9—10. On Rama of infinite prowess throwing quickly the sharp arrow after stringing the excellent bow and drawing it by his right arm, all those trees were at once reduced to pieces with noise.

That one arrow flung by the Lord after severing those trees pierced through the earth covered by mountains, and entered the seven lower regions, and burnt thereafter all those Rakshasas there named Kumudi who had been immune from death on the strength of Brahma's word.

नैतद्विचित्रममितोरुबलस्य विष्णोर्यत्प्रेरणात्सपवनस्य भवेत्प्रवृत्तिः ।
लोकस्य सप्रकृतिकस्य सरुद्रकालकर्मादिकस्य तदपीदमनन्यसाध्यं ॥ ११ ॥

11. Though this (exploit) was unachievable by others, still it is not wonderful for Vishnu of unlimited superior prowess, by whose direction only this world, comprising Lakshmi, Vayu, Rudra, Sesha who presides over time, and Indra who presides over action, is moved into activity.

दृष्ट्वा बलं भगवतोऽथ हरीश्वरोसावग्रे निधाय तमगात्पुरमग्रजस्य ।
आश्रुत्य रावमनुजस्य बिलात्सचागादभ्येनमाशु दयिताप्रतिवारितोऽपि ॥१२॥

12. Then after seeing the prowess of the Lord, the king of the monkeys, went with Rama in front to the town of his brother. Hearing the noise of his younger brother, Vali quickly came out of the cavelike town to meet him, though opposed by his wife.

तन्मुष्टिभिः प्रतिहतः प्रययावशक्तः सुग्रीव आशु रघुपोऽपि हि धर्ममीक्षन् ।
नैनं जघान विदिताखिललोकचेष्टोऽप्येनं स आह युधि वां न मया विविक्तौ १३

13. Beaten by his (Vali's) fists, Sugreeva unable to withstand ran away quickly, and Rama also, observing strict Dharma, did not kill him (Vali), though well aware of all the affairs of the world, and told him (Sugreeva). "You could not be distinguished by me, one from the other, in battle."

सौभ्रात्रमेव यदि वांछति वालिनैव नाहं निरागसमथाग्रजनिं हनिष्ये ।
दीर्घः सहोदरगतो न भवेद्धि कोपो दीर्घोऽपि कारणमृते विनिवर्तते च ॥१४॥

14. Should Sugreeva eventually desire fraternal affection for Vali, I should not then kill the innocent elder brother. Anger among uterine brothers may not subsist long. Even if longstanding, it may cease along with the cause of it.

कोपः सहोदरजने पुनरंतकाले प्रायो निवृत्तिमुपगच्छति तापकश्च ।
एकस्य भंग इति नैव झडित्यपास्तदोषो निहंतुमिह योग्य इति स्म मेने ॥१५॥

15. Anger between brothers generally comes to an end again at the impending death of either, and immediate punishment of either may cause lasting regret (to the other). And so Rama, always free from any blemish, did not think it fit to kill him (Vali), now (in this fight).

Note—The term अपास्तदोषः might be taken to refer to Vali also in which case it might mean, who might remove the cause of enmity.

तस्मान्न बंधुजनगे जनिते विरोधे कार्यो वधस्तदनुबंधुभिराश्वितीह ।
धर्मं प्रदर्शयितुमेव रवेःसुतस्य भावीनताप इतिविच्च न तं जघान ॥ १६ ॥

16. Therefore when enmity has arisen among relations, the death of either of them should not be caused quickly by the adherents of the other. It is only to illustrate this principle to the son of Ravi (Sugreeva) and also to avoid any possible future regret, Rama, knowing all this, did not kill him.

यः प्रेरकः सकलशेमुषिसंततेश्च तस्याज्ञता कुत इहेश्वरस्य विष्णोः ।
तेनोदितोऽथ सुदृढं पुनरागतेन वज्रोपमं शरमूमुचदिंद्रसूनौ ॥ १७ ॥

17. How can there be ignorance of this kind to Vishnu who is superior to Rudra, the director of all intellectual activities (of others)? Therefore only when firmly told by him (Sugreeva) again after his return, to kill Vali, He (Rama) threw his arrow hard as Vajra on the son of Indra (Vali).

रामाज्ञयैव लतया रविजे विभक्ते वायोस्सुतेन रघुपेण शरे प्रमुक्ते ।
श्रुत्वास्य शब्दमतुलं हृदि तेन विद्ध इंद्रात्मजो गिरिरिवापतदाशु सः ॥१८॥

18. On Sugreeva being differentiated by the son of Vayu only under the command of Rama by means of a

garland, and on the arrow being flung by the lord of Raghus (Rama), the son of Indra (Vali) heard of its loud sound and, being struck by it on the chest, fell stunned at once like a mountain.

भक्तो ममैष यदि मामभिपश्यतीह पादौ ध्रुवं मम समेष्यति निर्विचारः ।
योग्यो वधो न हि जनस्य पदानतस्य राज्यार्थिना रविसुतेन वधोऽर्थितश्च॥ १९॥
कार्यं ह्यभीष्टमपि तत्प्रणतस्य पूर्वं शस्तो वधो न पदयोः प्रणतस्य चैव ।
तस्माददृश्यतनुरेव निहन्मि शक्रपुत्रंत्विति स्म तमदृश्यतया जघान ॥२०॥

19—20. Should this my devotee see me even here, he would surely fall at my feet without hesitation. Killing one who has fallen at the feet is certainly not proper but at the same time his death has been requested by the son of Ravi (Sugreeva) desirous of kingdom.

Therefore the desire of one who has sought my refuge already should be fulfilled, while killing one who has surrendered at the feet is prohibited in the shastras.

Therefore hidden from view, I shall kill the son of Indra. For this reason, it was indeed, He killed while remaining unseen.

Note—The term स्म points to the famous Sruti Text in Thaithreeya Upanishad whereby Sun, wind etc., are all afraid of Vishnu and He of none. (Sri Vadiraja).

यः प्रेरकः सकललोकबलस्य नित्यं पूर्णाव्ययोच्चबलवीर्यतनुस्स्वतंत्रः ।
किं तस्य दृष्टिपथगस्य च वानरोऽयं कर्तेशचापमपि येन पुराविभग्नम् ॥२१॥

21. What can this monkey (Vali) do even if seen, to One Who eternally controls the strength of the entire world, Whose body consists of strength and prowess which is infinite and undecaying, and Who is independent, and by Whom the bow of Isvara was broken previously.

Note—This is intended to explain the version given in some other Purana that Rama killed Vali, remaining unseen because of the boon of Siva given to him that he should absorb the strength of any one appearing before him.

सन्नेऽथ वालिनि जगाम च तस्य पार्श्वं प्राहैनमार्द्रवचसा यदि वांछसि त्वं ।
उज्जीवयिष्य इति नैच्छदसौ त्वदग्रे कोनाम नेच्छति मृतिं पुरुषोत्तमेति ॥२२॥

22. While Vali lay unconscious Rama went near him and told him in gentle words "If you desire to live longer, I shall revive you." Saying "Oh thou Supreme Lord, who is there (so depraved) as not to wish death in your presence," he (Vali) did not want it.

Note—There is also a suggestion in the terms कोनाम that क *i. e.*, even Brahma desires death at the appointed time as said in the Vedas.

कार्याणि तस्य चरमाणि निधाय पुत्रं त्वग्रे निधाय रविजः कपिराज्य आसीत् ।
रामोऽपि तद्गिरिवरे चतुरोऽथ मासान् दृष्ट्वा घनागममुवास सलक्ष्मणोऽसौ ॥२३॥

23. Having got his last rites performed through his son, the son of Ravi (Sugreeva) became the king of the monkeys. And thereafter Rama also seeing the approach of the rainy season, lived along with Lakshmana in that sacred mountain for four months.

अथातिसक्ते क्षितिपे कपीनां प्रविस्मृते रामकृतोपकारे ।
प्रसह्य तं बुद्धिमतां वरिष्ठो रामांघ्रिभक्तो हनुमानुवाच ॥ २४ ॥
न विस्मृतिस्ते रघुवर्यकार्ये कार्या कथंचित्स हि नोऽभिपूज्यः ।
नचेत्स्वयं कर्तुमभीष्टमद्य ते ध्रुवं बलेनापि हि कारयामि ॥२५॥

24—25. While the king of the monkeys was thus fully absorbed in pleasures forgetful of the good service done by Rama, Hanuman, the best of intelligent beings, and most devoted to the feet of Rama, spoke thus censuring him:

"Forgetfulness in doing the work of Rama does not become you. Under any circumstance he deserves our highest worship. If you are not indeed pleased to do it yourself, I shall certainly get it done even by force."

Note—The terms अपि and हि are significant. The former indicates that compulsion would go even to the extent of dethronement of Sugreeva by the superior strength of Hanuman, which is suggested by the term हि. (Sri Vadiraja).

सएवमुक्त्वा हरिराजसन्निधौ द्वीपेषु सप्तस्वपि वानरान्प्रति ।
संमेलनायाशुगतीन्स्स वानरान्प्रस्थापयामास समस्तशः प्रभुः ॥२६॥

26. Having said so in the presence of the king of monkeys, he (Hanuman), being really the lord of all, ordered some quick-going monkeys to go and fetch the other monkeys residing in the seven islands, and assemble them all together.

हरीश्वराज्ञाप्रणिधानपूर्वकं हनूमता ते प्रहिता हि वानराः ।
समस्तशैलद्रुमषंडसंस्थितान् हरीन्समादाय तदाभिजग्मुः ॥ २७ ॥

27. Those monkeys sent by Hanuman with the previous permission of the king of the monkeys, returned soon after, bringing with them the monkeys living in all the mountains and forests.

Note—The question arises here as to how, when monkeys like Tara etc. said they were unable to cross even the salt ocean extending for 100 yojanas up to Lanka, others were able to go to the islands lying in the seven oceans which are several lacs of yojanas distant. Janardhana Bhatta cites the authority of the Skanda Purana to show that Sri Rama conferred this power specially on these monkeys, named Vinata etc. while denying the same to others, only to bring out the special strength of Hanuman. Sri Vadirajaswami however points out that there was no intervening land between Lanka and Malyavan mountain, while the islands in the seven oceans lay scattered about near each other, which made the crossing easy.

तदैव रामोपि हि भोगसक्तं प्रमत्तमालक्ष्य कपीश्वरं प्रभुः ।
जगाद सौमित्रिमिदं वचो मे प्लवंगमेशाय वदाशु याहि ॥ २८ ॥

यदि प्रमत्तोऽसि मदीयकार्ये नयाम्यहं त्वेन्द्रसुतस्य मार्गं ।
प्रायः स्वकार्ये प्रतिपादिते हि मदोद्धता न प्रतिकर्तुमीशते ॥२९॥

28—29. At the same time, Lord Rama also, seeing the king of the monkeys forgetfully engrossed in pleasures, said thus to Lakshmana: go at once and tell this my pronouncement to the monkey king, " If you are unmindful of my business, I shall send you the way Vali has gone. Generally when their own business has been accomplished, people neglect through pride to return the favour received."

इतीड्य रामेण समीरिते तदा ययौ सबाणः सधनुः स लक्ष्मणः ।
दृष्ट्वैव तं तेन सहैव तापनिर्भयाद्ययौ रामपदांतिकं त्वरन् ॥ ३० ॥

30. Thus told by worshipful Rama, Lakshmana went with bow and arrow in hand (to the town of Sugreeva) and the son of Ravi (Sugreeva) on seeing him went immediately with him through fear, and quickly reached the feet of Rama.

हनूमतः साधुवचोभिराशु प्रसन्नचेतस्यधिपे कपीनाम् ।
समागते सर्वहरिप्रवीरैः सहैव तं वीक्ष्य ननंद राघवः ॥ ३१ ॥

31. When the monkey king had quickly become peaceful in mind through the good advice of Hanuman, and had come along, with all the monkey chiefs, Raghava looked at him, and became pleased.

ससंभ्रमं तं पतितं पदाब्जयोस्त्वरन्समुत्थाप्य समाश्लिषत्प्रभुः ।
सचोपविष्टो जगदीशसन्निधौ तदाज्ञयैवादिशदाशु वानरान् ॥ ३२ ॥

32. Lord (Rama) quickly caught hold of him who had joyfully fallen at His lotus-feet and embraced him. When he had taken seat with the permission of the Lord in His presence, he quickly with His permission ordered the monkeys (for the search of Seeta).

समस्तदिक्षु प्रहितेषु तेन प्रभुर्हनूमंतमिदं बभाषे ।
नकश्चिदीशस्त्वदृतेस्ति साधनेसमस्तकार्यप्रवरस्य मेऽस्य ॥ ३३ ॥
अतस्त्वमेव प्रतियाहि दक्षिणां दिशं समादाय मदंगुलीयकं ।
इतीरितोऽसौ पुरुषोत्तमेन ययौ दिशं तां युवराजयुक्तः ॥ ३४ ॥

33–34. On his (Sugreeva's) despatch (of messengers) in all directions, the Lord (Rama) spoke thus to Hanuman. "For the accomplishment of this my business (search of Seeta) which is the most important of all (my divine mission), there is none capable except yourself.

Therefore go yourself to the southern direction taking my ring."

Thus told by the Supreme person, he went to that direction accompanied by the Crown Prince (Angada).

Note—It is a moot point as to how Rama, who had been told by Jatayu about the carrying away of Seeta by Ravana, who was known to live in Lanka, which is in the southern direction, agreed to the despatch of messengers in all the other directions in search of Seeta. Sri Vadiraja answers this by saying that thieves would not generally keep the stolen property in their own places but would conceal them elsewhere. But Rama knew for certain that she must be in Lanka and so it is that he despatched his most trusted servant Hanuman to the south and also entrusted the ring to him.

समस्तदिक्षुप्रतियापिता हि ते हरीश्वराज्ञामुपधार्य मासतः ।
समाययुस्तेऽङ्गदजांबवन्मुखाः सुतेन वायोः सहिता न चाययुः ॥३५॥

35. Those who had been sent in all the directions returned within the month bearing in mind the command of the king of the monkeys. But those headed by Angada, Jambávan, and others who had gone with the son of Vayu (Hanuman) did not return.

समस्तदुर्गप्रवरं दुरासदं विमार्गतां विंध्यगिरिं महात्मनां ।
गतः सकालो हरिराडुदीरतः समासदंश्चाथ बिलं महाद्भुतं ॥३६॥

36. While those high souled creatures were searching in the Vindhya mountain which is the most inaccessible of all, the time fixed by the king of the monkeys expired and thereafter they reached a wonderful cave.

कृतं मयेनातिविचित्रमुत्तमं समीक्ष्य तत्तार उवाच चांगदं ।
वयं नयामो हरिराजसंनिधिं विलंघितो नः समयो यतोऽस्य ॥३७॥

37. Seeing that excellent and very wonderful cave made by Mayā (the carpenter of the Daityas), Tara said to Angada: Inasmuch as we have exceeded his time limit, we shall not go to the presence of the king of the monkeys.

दुरासदोसावतिचंडशासनो हनिष्यति त्वामपि किं मदादिकान् ।
अगम्यमेतद्बिलमाप्य तत्सुखं वसाम सर्वे किमसाविहाचरेत् ॥३८॥
नचैव रामेण स लक्ष्मणेन प्रयोजनं नो वनचारिणां सदा ।
नचेह नः पीडयितुं स च क्षमस्ततो ममेयं सुविनिश्चिता मतिः ॥३९॥

38—39. He is hard to serve, being of severe authority; he will kill even you and much more so people like myself and others. Having entered this inaccessible cave, let us all live happily here. What will he do here?

There is nothing to be gained by us who always wander in forests, from Rama or Lakshmana; nor is He

(Rama) able to molest us here. This is therefore my well settled opinion.

इतीरितं मातुलवाक्यमाशु स आददे वालिसुतोऽपि सादरं ।
उवाच वाक्यं च न नो हरीश्वरः क्षमीभवेल्लंघितशासनानां ॥४०॥

40. Having heard these words uttered by his maternal uncle, the son of Vali (Angada) at once accepted them as very sound and spoke these words: "The king of the monkeys is not going to forgive us who have transgressed his command."

राज्यार्थिना येन हि घातितोऽग्रजो हृताश्चदारा सुनृशंसकेन ।
स नः कथं रक्षति शासनातिगान्निराश्रयान्दुर्बलकान्बले स्थितः ॥४१॥

41. How is he, who desirous of kingdom got his elder brother killed, and who, very cruel-minded, appropriated the wives (of his brother) also, going to protect us, who have transgressed his command, and are very weak and helpless, while he is himself strong (on account of Rama's support).

इतीरिते शक्रसुतात्मजेन तथेति चोचुः सहजांबवन्मुखाः ।
सर्वेपि तेषामथचैकमत्यं दृष्ट्वा हनूमानिदमाबभाषे ॥४२॥

विज्ञातमेतद्धि मयांगदस्य राज्याय ताराभिहितं हि वाक्यम् ।
साध्यं नचैतन्नहिवायुसूनुः रामप्रतीपं वचनं सहेत ॥४३॥

नचाहमाक्रष्टुमुपायतोपि शक्यः कथंचित्सकलैः समेतैः ।
सन्मार्गतो नैव हि राघवस्य दुरंतशक्तेर्बिलमप्रधृष्यम् ॥४४॥

वचो ममैतद्यदि चादरेण ग्राह्यं भवेद्भस्तदति प्रियंमे ।
नचेद्बलादप्यनयं प्रवृत्तान्प्रशास्य सन्मार्गगतान्करोमि ॥४५॥

42—45. On the son of Indra's son (Angada) saying so, Jambavan and others also all said it was so. Seeing

that all of them were of one opinion, Hanuman said thus :

" It is known to me that these words of Tara are intended to secure the kingdom for Angada. But it cannot be carried out. For, indeed, the son of Vayu will not tolerate any word uttered to the prejudice of Rama.

For, I can never be drawn from the right path even by any clever reasoning by all of you together. The cave is certainly not inaccessible to Raghava of infinite power.

Should my words be accepted by you with affection, it would greatly please me. If not, I shall punish you (who are) bent upon the wicked path, and make you follow the right course."

इतीरितं तत्पवनात्मजस्य श्रुत्वातिभीता भृतमूकभावाः ।
सर्वेऽनुजग्मुस्तमथाद्रिमुख्यं माहेन्द्रमासेदुरगाधबोधाः ॥४६॥

46. Hearing these words uttered by the son of Vayu, greatly frightened and dumb-founded, they all followed him (Hanuman), and eventually they, of deep wisdom, reached an important mountain named Mahendra.

निरीक्ष्य ते सागरमप्रधृष्यमपारमेयं सहसा विषण्णाः ।
धृढं निराशाश्च मतिं हि दध्रुः प्रायोपवेशाय तथा च चक्रुः ॥४७॥

47. Seeing the uncrossable ocean whose other shore cannot even be imagined, they became at once distressed and giving up all hope of living thereafter, they made up their mind to fast unto death, and did so accordingly.

प्रायोपविष्टाश्च कथां वदंतो रामस्य संसारविमुक्तिदातुः ।
जटायुषः पातनमूचिरे तत्संपातिनाम्नः श्रवणं जगाम ॥४८॥

48. While seated together for fast unto death, narrating the story of Rama, who is the giver of release from Samsara (birth and death), they spoke of the death of Jatayu. It reached the ears of the bird named Sampathi.

तस्याग्रजोऽसौ वरुणस्य सूनुः सूर्यस्य बिंबं सह तेन यातः ।
जवं परीक्षन्नथ तं सुतप्तं गुप्त्वा पतत्रक्षयमाप्य चापतत् ॥४९॥

49. He was his (Jatayu's) elder brother and the son of Aruna. Both went up to test the speed of their flight as far as the sphere of the Sun. Sampathi protected (under his wings) him (Jatayu) who got well burnt and, having lost his own wings thereby, fell on Mahendra mountain.

सदग्धपक्षः सवितृप्रतापाच्छ्रु, त्वैव रामस्य कथां सपक्षः ।
भूत्वा पुनश्चाशु मृतिं जटायुषः शुश्राव पृष्ट्वा पुनरेव सम्यक् ॥५०॥

50. He, whose wings had been burnt by the intense heat of the Sun, had his wings again quickly resuscitated immediately on hearing the story of Rama, and, thereafter again questioning the monkeys about the death of Jatayu, he heard the same again with great devotion.

स रावणस्याथ गतिं सुतोक्तां निवेद्य दृष्ट्वा जनकात्मजाकृतिं ।
स्वयं तथाशोकवने निषण्णामवोचदेभ्यो हरिपुंगवेभ्यः ॥५१॥

51. Informing them of the passage of Ravana that way told by his son (Suparsva), he told these monkey chiefs that he could also himself see (from there) the figure of Seeta seated in the Asoka forest.

ततस्तु ते ब्रम्हसुतेन पृष्टा न्यवेदयन्नात्मबलं पृथक्पृथक् ।
दशैवचारभ्य दशोत्तरस्य क्रमात्पथो योजनतोऽभियाने ॥५२॥

52. Thereafter questioned by the son of Brahma

(Jambavan), each one of them separately gave out his own capacity in flying (over the ocean,) beginning with ten yojanas and going up gradually by additional tens.

सनीलमैंदद्विविदाः सताराः सर्वेप्यशीत्याः परतो न शक्ताः ।
गंतुं यदाथात्मबलं स जांबवान्जगाद तस्मात्पुनरष्टमांशं ॥५३॥

53. When all of them, including Neela, Mainda, Dwivida and Tara, said that they were unable to go beyond eighty yojanas, then Jambavan said he could do one-eighth more than that (*i. e.*, 90 yojanas).

बलेर्यदाविष्णुरवाप लोकांस्त्रिभिः क्रमैर्नंदिरवं प्रकुर्वता ।
तदा मया भ्रांतमिदं जगत्त्रयं सवेदनं जानु ममास मेरुतः ॥५४॥

54. When Vishnu obtained the worlds from Bali by His three foot-steps, I wandered over these three worlds shouting cries of joy, and then my knees became afflicted with pain (by impact) on the Meru mountain.

अतो जवो मे नहि पूर्वसंमितः पुरात्वहं षण्णवतिप्लवोऽस्मि ।
ततःकुमारोंऽगद आह चास्माच्छतं प्लवेयं न ततोऽभिजाने ॥५५॥

55. Therefore my flight is not up to my old mark. Formerly indeed I could fly ninety-six yojanas.

Then the prince Angada said: I can fly one hundred yojanas from here; but I do not know thereafter (whether I can enter the fortress of Lanka, search for Seeta, and fight with the Rakshasas if necessary, and then return, Sri Vadiraja.)

आपूरिते तैः सकलैः शतस्य गमागमे शत्रुबलं च वीक्ष्य ।
सुदुर्गमत्वं च निशाचरेशपुर्याः सधातुः सुत आबभाषे ॥५६॥
अयं हि गृध्रः शतयोजनं गिरिं त्रिकूटमाहेत उतात्रविघ्नाः ।
भवेयुरन्येपि ततो हनूमानेकः समर्थो न परोऽस्ति कश्चित् ॥५७॥

56—57. When all of them together had counted up to nearly one hundred yojanas as their capacity for going and coming, then the son of Brahma (Jambavan), considering the enemy's strength, the inaccessibility of the city of the king of the Rakshasas (and other possible difficulties), said :

This eagle said that the Trikoota mountain (surrounding Lanka) was one hundred yojanas (from here). And besides, there may be other difficulties also in this. Therefore Hanuman alone and no other is able (to do this.)

उक्त्वा अथ इत्थं पुनराह सूनुं प्राणस्य निस्सीमबलं प्रकाशयन् ।
त्वमेक एवात्रपरं समर्थः कुरुष्व चैतत्परिपाहि वानरान् ॥५८॥

58. Having said so, he again addressed the son of Vayu, with a view to bring out his infinite strength: "You alone are the most capable to do this. Therefore do this business and save the monkeys."

इतीरितोऽसौ हनुमान्निजेप्सितं तेषामशक्तिं प्रकटां विधाय ।
अवर्धताशु प्रविचिंत्य रामं सुपूर्णशक्तिं चरितोस्तदाज्ञां ॥५९॥

59. Having been told so, which was to his liking, and knowing that their incapacity had been made manifest, Hanuman, desirous of carrying out Rama's command, thought of Rama of infinite prowess, and quickly grew (in size).

इति श्रीमदानंदतीर्थभगवत्पादाचार्यविरचिते श्रीमन्महाभारततात्पर्यनिर्णये
श्रीरामचरिते समुद्रतरण निश्चयोनाम षष्ठोऽध्यायः
॥ श्री कृष्णार्पणमस्तु हरिः ओं ॥

ADHYAYA VII.

रामाय शाश्वतसुविस्तृतषड्गुणाय सर्वेश्वराय बलवीर्यमहार्णवाय ।
नत्वा लिलंघयिषुरर्णवमुत्पपात निष्पीड्य तं गिरिवरं पवनस्य सूनुः ॥१॥

1. Having bowed to Rama, possessed of six attributes which are eternally uniform, and unconditioned by time or space, who is like a vast ocean of strength and prowess, and who is the Supreme Lord of all, the son of Vayu, desirous of crossing the ocean, flew up after pressing hard with his feet that great mountain.

Note—Though strength, prowess etc. are included in the six attributes, their separate mention is because Hanuman wanted to invoke them for exhibition of his own strength etc. in his present exploit. (Sri Vadiraja).

चुक्षोभ वारिधिरनुप्रययौ च शीघ्रं यादोगणैः सह तदीयबलाभिकृष्टः ।
वृक्षाश्च पर्वतगताः पवनेन पूर्वं क्षिप्तोर्णवे गिरिरुदागमदस्य हेतोः ॥२॥

2. The ocean drawn forcibly by his strength became agitated and quickly followed him along with the aquarian creatures, and so also the trees standing on the mountain.

The mountain (Mainaka) which had been formerly thrown into the sea by Vayu, rose up for his sake (*i. e.*, to give him resting place.)

श्यालो हरस्य गिरिपक्षविनाशकाले क्षिप्तोर्णवे समरुतोर्वरितात्मपक्षः ।
हैमो गिरिः पवनजस्य तु विश्रमार्थमुद्भिद्य वारिधिमवर्धदनेकसानुः ॥३॥

3. At the time of destruction of the wings of mountains (by Indra), this mountain, who is the brother-in-law of Hara, was thrown into the ocean by Vayu with his wings thus saved.

This mountain of gold (or born of Himavan) with its several peaks shot forth from the ocean, for the relief of the son of Vayu.

नैवात्र विश्रमणमैच्छदविश्रमोऽसौ निःसीमपौरुषबलस्य कुतः श्रमोऽस्य ।
आश्लिष्य पर्वतवरं सददर्श गच्छन्देवैस्तु नागजननीं प्रहितां वरेण ॥४॥
जिज्ञासुभिर्निजबलं तव भक्ष्यमेतु यद्यत्वमिच्छसि तदित्यमरोदितागाः ।
आस्यं प्रविश्य सपदि प्रविनिःसृतोस्माद्देवा ननंदुर्यदुतस्त्वृतमेषु रक्षन् ॥५॥

4—5. He (Hanuman) did not wish for rest here, for he is never exhausted. How can there be exhaustion to one whose valour and strength are unlimited ?

Merely embracing the great mountain, he went on, and on the way saw the mother of the serpents (named Surasa) sent indeed by the Devas with a boon, with a view to test his strength. He merely entered the mouth of her who had been blessed with the boon, that whatever she desired to eat, should fall into her mouth, and at once came out of it, thereby pleasing the Devas by respecting their boon.

दृष्ट्वा सुरप्रणयितां बलमस्यचोग्रं देवाः प्रतुष्टुवुरमुं सुमनोभिवृष्टया ।
तैरादृतः पुनरसौ वियतैवगच्छञ्छायाग्रहं प्रतिददर्श च सिंहिकाख्यं ॥६॥

6. Seeing his affection for the Devas and also his formidable strength, the Devas praised him and showered flowers. Thus honoured by them he again flew in the sky and saw further on a Rakshasi named Simhika who catches persons by seizing their shadow.

लंकावनाय सकलस्य च निग्रहेऽस्याः सामर्थ्यमप्रतिहतं प्रददौ विधाता ।
छायामवाक्षिपदसौ पवनात्मजस्य सोऽस्याः शरीरमनुविश्य बिभेद चाशु ॥७॥

7. Brahma had given her irresistible power to obstruct all for the protection of Lanka. She caught hold of the shadow of Hanuman and he entering her stomach quickly tore it open.

निःसीममात्मबलमित्यनुदर्शयानो हत्वैव तामपि विधातृवराभिगुप्तां ।
लंबे सलंबशिखरे निपपात लंकाप्राकाररूपकगिरावथ संचुकोच ॥८॥

8. Thus after demonstrating his strength to be infinite, and killing her also though protected by Brahma's boon, he got down on the peak of that mountain named Lamba, which has several high peaks, and which looks like the entrance to Lanka, and he thereafter diminished his figure.

भूत्वा बिडालसमितो निशि तां पुरीं च प्राप्स्यन्ददर्श निजरूपवतीं स लंकां ।
रुद्धोऽनयाश्वथ विजित्य च तां स्वमुष्टिपिष्टां तयानुमत एव विवेश लंकां ॥९॥

9. Becoming as small as a cat, and wishing to enter that city at night, he saw the personified form of Lanka itself, and, on her obstruction, he soon overpowered her by crushing her with his fists, and with her consent only, he entered Lanka.

मार्गमाणोबहिश्चांतः सोऽशोकवनिकातले ।
ददर्श शिंशुपावृक्षमूलस्थितरमाकृतिं ॥ १० ॥

10. Searching inside and outside (the city), he saw the figure of Seeta seated under Simsupa tree in the Asoka garden.

नरलोकविडंबस्य जानन्रामस्य हृद्गतं ।
तस्य चेष्टानुसारेण कृत्वा चेष्टाश्च संविदं ॥ ११ ॥

तादृक्चेष्टासमेतायै अंगुलीयमदात्ततः ।
सीताया यानि चैवासन्नाकृतेस्तानि सर्वशः ।
भूषणानि द्विधाभूत्वा तान्येवासंस्तथैवच । ॥ १२ ॥

11—12. Knowing the intent of Rama who played the part of a man of the world, and in accordance with

that behaviour, he (Hanuman) acted and spoke. Thereafter to such Seeta of similar behaviour he gave the ring.

Whatever ornaments had been worn by Seeta, all those ornaments were on that figure also, as they had become doubled similar in all respects.

अथ चूडामणिं दिव्यं दातुं रामाय सा ददौ ॥ १३ ॥

13. After (some discussion), she gave the excellent Choodamani to be given to Rama.

यद्यप्येतन्न पश्यंति निशाचरगणास्तु ते ।
द्युलोकचारिणः सर्वे पश्यंत्यृषय एव च ॥ १४ ॥
तेषां विडंबनार्थैव दैत्यानां वंचनाय च ।
पश्यतां कलिमुख्यानां विडंबोऽयं कृतो भवेत् ॥ १५ ॥

14—15. Though these Rakshasa-groups could not see this (on account of sleep,) still all the wise ones residing in the celestial worlds really could see it. For their understanding as acting, and for the delusion of the Daityas headed by Kali and others who were looking on (as a real thing), this acting must be deemed to have been made.

Note—The Devas knew the conduct of Hanuman to be mere acting, as they were aware of the truth. (Sri Vadiraja).

कृत्वा कार्यमिदं सर्वं विशंकः पवनात्मजः ।
आत्माविष्करणे चित्तं चक्रे मतिमतां वरः ॥ १६ ॥

16. Having accomplished all this mission, Hanuman, the best of the intelligent beings, without any apprehension (of danger etc.), made up his mind to disclose his identity.

अथ वनमखिलं तद्रावणस्यावलुंप्य क्षितिरुहमिममेकं वर्जयित्वाशु वीरः ।
रजनिचरविनाशं कांक्षमाणोऽतिवेलं मुहुरतिरवनादी तोरणं चारुरोह ॥१७॥

17. Thereafter this hero soon destroyed the entire

garden of Ravana avoiding only this one tree and, longing for the utter destruction of the Rakshasas, got up the gateway making frequent and loud noise.

अथाशृणोद्दशाननः कपींद्रचेष्टितं परं ।
दिदेश किंकरान्बहून्कपिर्निगृह्यतामिति ॥ १८ ॥

18. Then Ravana heard of this great mischief done by the chief monkey and ordered several of his servants to kill it.

समस्तशो विमृत्यवो वराद्धरस्य किंकराः ।
समासदन्महाबलं सुरांतरात्मनोंऽगजं ॥ १९ ॥

19. All those servants immune from death by Siva's boon went to attack the exceedingly strong son of the inner controller of all the Devas (Hanuman).

अशीतिकोटियूथपं पुरःसराष्टकायुतं ।
अनेकहेतिसंकुलं कपींद्रमावृणोद्बलं ॥ २० ॥

20. That army composed of eighty crores of warriors headed by eight thousand commanders armed with all kinds of weapons surrounded the chief monkey.

समावृतस्तथायुधैः स ताडितश्चतैर्भृशं ।
चकार तान्समस्तशस्तलप्रहारचूर्णितान् ॥ २१ ॥

21. Surrounded by them, and severely attacked by those instruments, he crushed them all by his fist-blows.

पुनश्च मंत्रिपुत्रकान् स रावणप्रचोदितान् ।
ममर्द सप्तपर्वतप्रभान् वराभिरक्षितान् ॥ २२ ॥

बलाग्रगामिनस्तथा सशर्ववाक्सुगर्वितान् ।
निहत्य सर्वरक्षसां तृतीयभागमक्षिणोत् ॥ २३ ॥

22—23. Again he killed by crushing (under his feet),

the seven sons of ministers sent by Ravana, who were majestic like seven mountains, who were protected by the boon (of Brahma), who headed the army (of Ravana), and who were also haughty by reason of Siva's word, and thereby destroyed one-third army of Rakshasas.

अनौपमं (अनूपमं) हरेर्बलं निशम्य राक्षसाधिपः ।
कुमारमक्षमात्मनः समं सुतं न्ययोजयत् ॥ २४ ॥

24. Hearing of the unsurpassed strength of the monkey, the king of the Rakshasas ordered his son Prince Aksha, his equal (for battle).

स सर्वलोकसाक्षिणः सुतं शरैर्ववर्ष ह ।
शितैर्वरास्त्रमंत्रितैर्नचैनमभ्यचालयत् ॥ २५ ॥

25. On the son of the witness of the whole world (Hanuman), he showered arrows which were sharp and also hallowed by sacred mantras, but could not even shake him.

स मंडमध्यकासुतं समीक्ष्य रावणोपमं ।
तृतीय एष चांशको बलस्य हीत्यचिंतयत् ॥ २६ ॥

26. Seeing that son of Mandodari equal to Ravana (himself), he (Hanuman) thought that he (Aksha) was one-third of the strength of Ravana.

Note—The term हि indicates that Aksha was equal to Ravana in strength by reason of boon, weapon and physical strength. (Sri Vadiraja).

निवार्य एव रावणः स राघवाय नान्यथा ।
यदिंद्रजिन्मया हतो नचास्यशक्तिरीक्ष्यते ॥ २७ ॥

अतस्तयोः समो मया तृतीय एष हन्यते ।
विचार्य चैवमाशु तं पदोः प्रगृह्य प्रुप्लुवे ॥ २८ ॥

स चक्रवद्भ्रमातुरं विधाय रावणात्मजं ।
अपोथयद्धरातले क्षणेन मारुतीतनुः ॥ २९ ॥

27—29. Ravana must be reserved for Rama (for being killed) and not otherwise. Should Indrajit be killed by me, his prowess cannot be witnessed (by us all). Therefore he (Aksha) being equal to both of them and being the third (of them) shall be killed by me. Having thus considered, Hanuman soon caught hold of him by his feet and jumping up, he revolved the son of Ravana, causing him distress by such reeling like a wheel, and in a moment dashed him on the ground.

विचूर्णिते धरातले निजे सुते स रावणः ।
निशम्य शोकतापितस्तदग्रजं समादिशत् ॥ ३० ॥

30. Hearing that his son had been crumbled to pieces on the ground, Ravana, afflicted with grief, directed his elder brother.

अथेंद्रजिन्महाशरैर्वरास्त्रसंप्रयोजितैः ।
ततक्ष वानरोत्तमं नचाशकद्विचालने ॥ ३१ ॥

31. Then Indrajit assailed the highest of the monkeys (Hanuman) with powerful arrows hallowed by efficacious mantras but could not even shake him.

अथास्त्रमुत्तमं विधेर्युयोजसर्व दुःसहं ।
स तेन ताडितो हरिर्व्यचिंतयन्निराकुलः ॥ ३२ ॥

मया वराः विलंघिता ह्यनेकशः स्वयंभुवः ।
स माननीय एव मे ततोऽस्त्रमानयाम्यहं ॥ ३३ ॥

इमे च कुर्युरत्र किं प्रहृष्टरक्षसां गणाः ।
इतीह लक्ष्यमेव मे स रावणश्च दृश्यते ॥ ३४ ॥

32—34. Thereafter he directed the best hallowed weapon sanctified by Brahma, unendurable by all (like Siva etc.) and, though hit by it, the monkey unaffected by it thought (thus): Most of the boons of Brahma have been violated by me (by killing those whom he had favoured). But as he deserves respect from me, I shall now respect this weapon. Let me see then what these Rakshasa-groups pleased thereby will do to me? Thereby Ravana also can be seen

इदं समीक्ष्य बद्धवत्स्थितं कपींद्रमाशु ते ।
बबंधुरन्यपाशकै र्जगाम चास्त्रमस्य तत् ॥ ३५ ॥

35. They soon tied with ropes the monkey-chief who stood as if bound, having in view this double object, and that weapon of his went away (to Brahma's abode)

अथ प्रगृह्य तं कपिं समीपमानयंश्च ते ।
निशाचरेश्वरस्य तं स पृष्टवांश्च रावणः ॥ ३६ ॥

कपे कुतोऽसि कस्य वा किमर्थमीदृशं कृतं ।
इतीरितः स चावदत्प्रणम्य राममीश्वरं ॥ ३७ ॥

अवेहि दूतमागतं दुरंतविक्रमस्य मां ।
रघूत्तमस्य मारुतिं कुलक्षये तवेश्वरं ॥ ३८ ॥

न चेत्प्रदास्यसि त्वरत्रघूत्तमप्रियां तदा ।
सपुत्रमित्रबांधवो विनाशमाशु यास्यसि ॥ ३९ ॥

न रामबाणधारणे क्षमाः सुरेश्वरा अपि ।
विरिंचशर्वपूर्वकाः किमु त्वमल्पसारकः ॥ ४० ॥

प्रकोपितस्य तस्य कः पुरःस्थितौ क्षमो भवेत् ।
सुरासुरोरगादिके जगत्यचिंत्यकर्मणः ॥ ४१ ॥

36—41. Then seizing that monkey, they took him near the king of the Rakshasas, and Ravana began to question him. " Oh monkey, wherefrom have you come, and under whose orders, and what is your object in doing like this? (*i. e.*, destroying the garden etc.)."

Thus questioned, he bowed to Lord Rama and then replied: " Know me to be Maruthi, the messenger come from the best of the Raghus (Rama), of transcendental prowess, capable of wiping out your family lineage. If you do not give up unhesitatingly the beloved wife of Rama, then quickly you attain destruction with your sons, friends, and relations. Even the highest of the gods like Brahma, Rudra and others, are not able to bear the arrows of Rama. How can you of little strength? Who in this world even among the gods, demons, serpents etc. is capable of standing before Him of inconceivable exploits, when He becomes angry?"

Note—The term प्रकोपितस्य indicates that Rama being all merciful will condone small faults but would mete out severe punishment for heinous ones. Such punishments being thus attuned to transgressions, anger is not natural to Him. (Sri Vadiraja).

इतीरिते वधोद्यतं न्यवारयद्विभीषणः ।
स पुच्छदाहकर्मणि न्ययोजयन्निशाचरान् ॥ ४२ ॥

42. Vibheeshana dissuaded Ravana who was attempting to kill Hanuman. On his speaking thus, he (Ravana) directed the Rakshasas to set fire to his tail.

अथास्य वस्त्रसंचयैः पिधाय पुच्छमग्नये ।
ददुर्ददाह नास्यतन्मरुत्सखो हुताशनः ॥ ४३ ॥

43. Then covering his tail with loads of cloths, they set fire to it but it did not burn as Agni is the friend of Vayu.

ममर्ष सर्वचेष्टितं स रक्षसां निरामयः ।
बलोद्धतश्च कौतुकात्प्रदग्धुमेव तां पुरीं ॥ ४४ ॥

44. On account of his supreme strength he felt no pain and he put up with all the actions of the Rakshasas cheerfully, only with a view to completely burn that city.

ददाह चाखिलां पुरीं स्वपुच्छगेन वह्निना ।
कृतिस्तु विश्वकर्मणो प्रदह्यतास्य तेजसा ॥ ४५ ॥

45. And he burnt the entire city with the fire attached to his tail. And even the work of Visvakarma (not liable to destruction by fire) became burnt only by his splendour.

सुवर्णरत्नकारितां स राक्षसोत्तमैः सह ।
प्रदह्य सर्वतःपुरीं मुदान्वितो जगर्ज च ॥ ४६ ॥

46. Having burnt the entire city adorned with gold and gems along with its chief Rakshasas, he shouted aloud with joy.

स रावणं सपुत्रकं तृणोपमं विधाय च ।
तयोः प्रपश्यतोः पुरीं विधाय भस्मसाद्ययौ ॥ ४७ ॥

47. Having treated Ravana and his son like straw, and having reduced the city to ashes in their very presence, he departed.

विलंघ्य चार्णवं पुनः स्वजातिभिः प्रपूजितः ।
प्रभक्ष्य वानरेशितुर्मधुप्रभुं समेयिवान् ॥ ४८ ॥

48. After crossing the ocean again, and being honoured by his fellow beings and having drunk to the full the honey in the garden of Sugreeva (the king of the monkeys), he reached the Lord (Rama).

रामं सुरेश्वरमगण्यगुणाभिरामं संप्राप्य सर्वकपिवीरवरैः समेतः ।
चूडामणिं पवनजः पदयोर्निधाय सर्वांगकैः प्रणतिमस्य चकार भक्त्या ॥४९॥

49. Having reached Rama, the Lord of the gods, resplendent with incalculable good attributes, and accompanied by the best of the monkey-heroes, Hanuman placed the Choodamani (a crest-jewel) on His feet and prostrated before Him with all his limbs out of devotion.

रामोऽपि नान्यदनुदातुममुष्य योग्यमत्यंतभक्तिभरितस्य विलक्ष्य किंचित् ।
स्वात्मप्रदानमधिकं पवनात्मजस्य कुर्वन्समाश्लिषदमुं परमाभितुष्टः ॥५०॥

इति श्रीमदानंदतीर्थभगवत्पादाचार्यविरचिते श्रीमन्महाभारततात्पर्यनिर्णये
श्रीरामचरिते सुंदरकांडकथानिरूपणंनाम सप्तमोऽध्यायः ।
॥ श्रीकृष्णार्पणमस्तु हरिः ओं ॥

50. And Rama also greatly pleased (with his devotion), finding nothing else appropriate to be given to him, having regard to his intense devotion, and thinking gift of self to Hanuman as greater than all else, embraced him.

ADHYAYA VIII.

श्रुत्वाहनूमदुदितं कृतमस्य सर्वं प्रीतःप्रयाणमभिरोचयते स रामः ।
आरुह्य वायुसुतमंगदगेन युक्तःसौमित्रिणा सरविजःसहसेनयागात् ॥१॥

1. Having heard from Hanuman everything said and done by him, Rama pleased (thereby) wished to start (to Lanka). Riding on Hanuman (himself) and accompanied by Lakshmana riding on Angada, and by Sugreeva, he proceeded with the army.

संप्राप्य दक्षिणमपांनिधिमत्र देवःशिश्ये जगद्गुरुतमोप्यविषह्यशक्तिः ।
अग्रे हिमार्दवमनुप्रथयन्स धर्मं पंथानमर्थितुमपांपतितःप्रतीतः ॥ २ ॥

2. After reaching the southern ocean, the Lord, though the most renowned world-teacher and of inconceivable prowess, lay there to beg of the ocean to give way, showing thereby the righteousness of gentle methods at first.

तत्राजगाम स विभीषणनामधेयो रक्षःपतेरवरजोप्यथ रावणेन ।
भक्तोऽधिकं रघुपतावतिधर्मनिष्टस्त्यक्तो जगाम शरणं च रघूत्तमं तं ॥३॥

3. Then there came one named Vibheeshana, who though the younger brother of the Rakshasa king, was greatly devoted to Rama, and who had been abandoned by Ravana on account of his steadfast righteousness, and had sought refuge from Rama.

ब्रह्मात्मजेन रविजेन बलप्रणेत्रा नीलेन मैंदविविदांगदतारपूर्वैः ।
सर्वैश्च शत्रुसदनादुपयात एष भ्रातास्य न ग्रहणयोग्य इति स्थिरोक्तः॥४॥

4. As having come from the enemy's camp and as being his brother, he was unhesitatingly declared unfit for association, by Jambavan, Sugreeva, Neela the Commander-in-chief of the army, Mainda, Dwivida, Angada, Tara and all others.

अत्राह रूपमपरं बलदेवताया ग्राह्यःसएव नितरां शरणं प्रपन्नः ।
भक्तश्च रामपदयोर्विनिशिष्णुरक्षो विज्ञाय राज्यमुपभोक्तुमिहाभियातः ॥५॥

5. But he who is only another form of the god of strength (Hanuman) said in this connection that he (Vibheeshana) certainly deserved to be accepted (for the reasons) that he had sought refuge, was greatly devoted to the feet of Rama, and had come here desirous of enjoying the kingdom (of Lanka), knowing for certain the quick destruction of the Rakshasa (Ravana).

इत्युक्तवत्यथ हनूमति देवदेवःसंगृह्य तद्वचनमाह यथैवपूर्वं ।
सुग्रीवहेतुत इमं स्थिरमाग्रहीष्ये पादप्रपन्नमिदमेव सदाव्रतं मे ॥६॥
सब्रह्मकाः सुरगणाः सहदैत्यमर्त्याः सर्वे समेत्य च मदंगुलिचालनेऽपि ।
नेशाःभयं न मम रात्रिचरादमुष्माच्छुद्धस्वभाव इति चैनमहं विजाने ॥७॥

6—7. On Hanuman speaking thus, the Lord of the Devas accepting his (Hanuman's) word just as he had done before for the sake of Sugreeva said: "I shall certainly accept him who has fallen at my feet. This is always my vow. All the hordes of Devas along with Daityas and mortal beings, even though joined together, and headed by Brahma and others, are not capable of moving even my finger. I have no fear from this Rakshasa. And besides, I know him well to be of guileless nature.

इत्युक्तवाक्य उत तं स्वजनं विधाय राज्येऽभ्यषेचयदपारसुसत्वराशिः ।
मत्वा तृणोपममशेषमदंतकं तं रक्षःपतेरवरजस्य ददौ स लंकां ॥ ८ ॥

कल्पांतमस्य निशिचारपतित्वपूर्वमायुः प्रदाय निजलोकगतिं तदंते ।
रात्रित्रयेऽप्यनुपगामिनमीक्ष्य सोऽब्धिं चुक्रोध रक्तनयनांतमयुंजदब्धौ ॥९॥

8—9 Having said so, He (Rama) then made him (Vibheeshana) one of his own men and anointed him in the kingdom (of Ravana). Being of unlimited natural strength, He (Rama) treated that enemy of all the good people like straw and gave (the kingdom of) Lanka to the younger brother of the Rakshasa king, and blessed him with longevity until the Kalpa (day) of Brahma, along with the sovereignty of the Rakshasa kingdom all the while, and attainment of His world at the end of that time.

Seeing that the ocean-god had not come to him even after three nights, he became angry and directed his eyes red at the extremities towards the ocean.

सक्रोधदीप्तनयनांतहतः परस्य शोषं क्षणादुपगतो दनुजादिसत्त्वैः ।
सिंधुःशिरस्यर्हणं परिगृह्य रूपी पादारविंदमुपगम्य बभाष एतत् ॥१०॥

10. The ocean, killed by the sideglance of the Supreme Lord flaming with rage, became dried up in a moment along with the demons and other creatures and he (ocean god), assuming his form (of Varuna) and carrying on his head valuable presents, fell at the feet of Rama and said thus:

तं त्वा वयं जडधियो न विदाम भूमन्कूटस्थमादिपुरुषं जगतामधीशं ।
त्वं सत्वतःसुरगणात्रजसो मनुष्यांस्तातीयतोऽसुरगणानभितस्तथस्राः ॥११॥

11. "Oh thou great Being, we of dense intelligence cannot understand Thee who art unaffected and who art the primeval cause, and the Supreme Lord of the universe. Thou created the groups of Devas through Satva, the human beings through Rajas, and the herds of demons through the third quality (Tamas) and such creation proceeds in all ages.

Note :—Though the Devas have their origin in Satvaguna, still occasionally owing to the presence of Asuras in them they are affected by Tamasic spirit. To show this, the word मत्वतः is used. (Sri Vadiraja).

कामं प्रयाहि जहि विश्रवसोवमेहं त्रैलोक्यरावणमवाप्नुहि वीर पत्नीं ।
बध्नीहि सेतुमिह ते यशसो वितत्यै गायंति दिग्विजयिनो यमुपेत्य भूपाः ॥१२॥

12. Go as you please (to Lanka), Oh! Warrior kill that son of Visravas who harrasses the three worlds, obtain your wife, and build here, for the spreading of your fame, a bridge on reaching which kings set out for conquest will sing (your praise).

Note—The term अवमेह, which literally means "thrown out like fæces," points to a tyrant like Ravana being an unworthy son of the great sage Visravas. (Sri Vadiraja).

इत्युक्तवंतमनुमाश्वनुगृह्य बाणं तस्मै धृतं दितिसुतात्मसु चांत्यजेषु ।
शार्वाद्वराद्विगतमृत्युषु दुर्जयेषु निःसंख्यकेष्वमुचदाशु ददाह सर्वान् ॥१३॥

13. After blessing him soon who had thus spoken, he directed the arrow intended for him (the ocean) towards the innumerable sons of Diti who were invincible, and immune from death, on account of Siva's boon and also towards the outcastes, and it burnt them all.

कृत्वेरणं तदथ मूलफलानि चात्र सम्यग्विधाय भवशत्रुरमोघचेष्टः ।
बद्धुं दिदेश सुरवर्धकिनोऽवतारं तज्जं नलं हरिवरानपरांश्च सेतुं ॥१४॥

14. He (Rama), of unfailing endeavour, who is enemy to samsara (cycle of births and deaths), having well converted that saline desert into one where fruits and roots grow, directed Nala, the descendant of the celestial carpenter on earth, and other monkeys, to build the bridge (across the sea).

बध्वोदधौ रघुपतिर्विविधाद्रिकूटैः सेतुं कपींद्रकरकंपितभूरुहांगैः ।
सुग्रीवनीलहनुमत्प्रमुखैरनेकैर्लंकां विभीषणदृशाविशदाशुदग्धां ॥१५॥

15. Having built the bridge on the ocean by means of several mountain heaps and branches of trees uprooted by the hands of the monkeys, Rama entered, the burnt city of Lanka through the path shown by Vibheeshana, along with Sugreeva, Nala, Hanuman, and several other important monkeys.

प्राप्तं निशम्य परमं भुवनैकसारं निःसीमपौरुषमनंतमसौ दशास्यः ।
त्रासाद्विषण्णहृदयो नितरां बभूव कर्तव्यकर्मविषये च विमूढचेताः ॥१६॥

16. Ravana, hearing the arrival of that Supreme Lord who is the embodiment of the world's strength, who is of unlimited valour, and who is Infinite, became greatly dejected in heart out of fear, and became perturbed in mind as to what should be done.

प्रस्थाप्य वालिसुतमेव च राजनीत्यै रामस्तदुक्तवचनेऽप्यऽमुना गृहीते ।
द्वारो रुरोध स चतस्र उदीर्णसैन्यो रक्षःपतेःपुर उदारगुणः परेशः ॥१७॥

17. Accompanied by excellent army, Rama despatched the son of Vali as a messenger only as a matter of state policy and on nonacceptance by him (Ravana) of his message, the Supreme Lord of excellent qualities blocked the four gates of the city of the king of the Rakshasas.

द्वारां निरोधसमये स दिदेश पुत्रं वारां पतेर्दिशि सुरेश्वरशत्रुमुग्रं ।
प्राच्यां प्रहस्तमदिशद्दिशिवज्रदंष्ट्रं प्रेताधिपस्य शशिनःस्वयमेव चागात्॥१८॥

18. At the time of such obstruction of the gates, he (Ravana) directed his own terrible son Indrajit to the

western direction, Prahasta to the eastern, and Vajra-damshtra to the southern, and himself went to the northern direction.

विज्ञाय तत्सभगवान्हनुमंतमेव देवेंद्रशत्रुविजयाय दिदेश चाशु ।
नीलं प्रहस्तनिधनाय च वज्रदंष्ट्रं हंतुं सुरेंद्रसुतसूनुमथादिदेश ॥१९॥

19. Knowing of it, the Lord (Rama) soon directed Hanuman only for victory over Indrajit, Nala for the killing of Prahasta, and then directed Angada (the son of the king of the Devas) to kill Vajradamshtra.

Note:—Hanuman was sent towards Indrajit only for victory over him because Rama anticipated Indrajit's flight from Hanuman. (Sri Vadiraja).

मध्ये हरीश्वरमधिज्यधनुर्नियुज्य यस्यां स राक्षसपतिर्दिशमेव तां हि ।
उद्दिश्य संस्थितउपात्तशरःसखड्गो देदीप्यमानवपुरुत्तमपूरुषोऽसौ ॥२०॥

20. Having placed in the middle Sugreeva with his bow drawn, this supreme Person of highly resplendent body, with the arrows drawn (from the quiver) and sword, stood facing the direction in which Ravana was.

विद्रावितो हनुमतेंद्रजिदाशुहस्तं तस्य प्रपन्न इव वीर्यममुष्य जानन् ।
नीलो विभीषण उभौ शिलया च शक्त्यासंचक्रतुर्यमवशंगमितं प्रहस्तं ॥२१॥

21. Indrajit knowing his (Hanuman's) valour soon ran away from Hanuman, though appearing to be almost within his reach. Both Neela and Vibheeshana by shower of stones and strength respectively, soon had Prahasta despatched to the hands of Yama.

नीलस्य नैव वशमेति स इत्यमोघशक्त्या विभीषण इमं प्रजहार साकं ।
तस्मिन्हतेंगद उपेत्य जघान वज्रदंष्ट्रं निपात्य भुवि शीर्षममुष्यमृत्नन् ॥२२॥

22. Vibheeshana thinking that Prahasta would never yield to Neela, hit him simultaneously with his unfailing

strength. On his death, Angada approached Vajradamstra and killed him by throwing him on the ground and crushing his head.

सर्वेषु तेषु निहतेषु दिदेश धूम्रनेत्रं स राक्षसपतिःस च पश्चिमेन ।
द्वारेण मारुतसुतं समुपेत्य दग्धो गुप्तोऽपि शूलिवचनेन दुरंतशक्तिं ॥२३॥

23. On the death of all of them, that Rakshasa king ordered Dhoomranetra (to proceed), and he entering through the western door encountered Hanuman of infinite prowess, and though protected by the boon of Siva was burnt out.

Note :—Dhoomranethra must have been burnt out by the striking of one of the lac torches by which the city was eventually destroyed. (Sri Vadiraja).

अकंपनोऽपि राक्षसो निशाचरेशचोदितः ।
उमापतेर्वरोद्धतः क्षणाद्धतो हनूमता ॥२४॥

24. Even the Rakshasa Akampana ordered for fight by the king of the Rakshasas, and proud of Siva's boon, was in a moment killed by Hanuman.

अथास्त्रसंप्रदीपितैः समस्तशो महोल्मुकैः ।
रघुप्रवीरचोदिताः पुरं निशि व्यदाहयन् ॥२५॥

25. Then prompted by Rama, all the monkeys had the city (of Lanka) burnt at night by means of big torches lighted by the Agneya Asthra (fire instruments.)

ततस्तौ निकुंभोऽथ कुंभश्च कोपात् प्रदिष्टौ दशास्येन कुंभश्रुतेर्हि ।
सुतौ सुप्रहृष्टौ रणायाभियातौ कपीस्तान्बहिः सर्वशो यापयित्वा ॥२६॥

26. Thereafter the two sons of Kumbhakarna named Kumbha and Nikumbha were sent by Ravana out of anger (at the destruction of the city) and they being very

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glad of the fight, set out, after driving away all the monkeys from the fort gates.

स कुंभो विधातुःसुतं तारनीलौ नलं चाश्विपुत्रौ जिगायांगदं च ।
सुयुद्धं च कृत्वा दिनेशात्मजेन प्रणीतो यमस्याशु लोकं सुपापः ॥२७॥

27. That great sinner Kumbha after overpowering the son of Brahma (Jambavan), Tara, Neela, Nala, the two sons of Asvins and Angada also, gave good fight to the son of Surya (Sugreeva) and was soon despatched by him to the world of Yama.

ततो निकुंभोऽद्रिवरप्रदारणं महांतमुग्रं परिघं प्रगृह्य ।
ससार सूर्यात्मजमाशु भीतः सपुप्लुवे पश्चिमतो धनुःशतम ॥ २८ ॥

28. Then Nikumbha, seizing a big and terrific iron-club capable of breaking asunder even big mountains, went towards Sugreeva, and he out of fright jumped behind to a distance measuring 100 bows.

Note—A bow is said to measure 12 cubits.

तं भ्रामयत्याशु भुजेन वीरे भ्रांता दिशो द्यौश्च सचंद्रसूर्याः ।
सुराश्च तस्योरुबलं वरं च शर्वोद्भवं वीक्ष्य विषेदुरीषत ॥ २९ ॥

29. As that warrior stood waving it with his arms, the deities, presiding over the four directions, and the mid-heavens along with the Sun and the Moon, became dazed, and the gods also, seeing his superior strength and the boon granted by Siva, became a little distressed in mind.

अनन्यसाध्यं तमथो निरीक्ष्य समुत्पपाताशु पुरोऽस्य मारुतिः ।
प्रकाश्य बाह्वंतरमाह चैनं किमेभिरत्र प्रहरायुधं ते ॥ ३० ॥

30. Thereafter Hanuman seeing it impossible for others to kill him, jumped up soon before him and, laying

bare his chest, told him: "What can these (monkeys) do? strike your weapon here."

इतीरितस्तेन स राक्षसोत्तमो वरादमोघं प्रजाहार वक्षसि ।
विचूर्णितोऽसौ तदुरस्यभेद्ये यथैव वज्रो विपतौवृथा भवेत् ॥३१॥

31. Thus told by him, the powerful Rakshasa struck on his chest with it which was unfailing on account of the boon. Falling on that impenetrable chest, it was reduced to dust, just as Vajra weapon would become ineffective on Garuda.

विचूर्णिते निजायुधे निकुंभ एत्य मारुतिं ।
प्रगृह्य चात्मनोंसके निधाय जग्मिवान्द्रुतं ॥३२॥

32. When his own instrument was thus powdered, Nikumbha went to Maruthi and taking hold of him and putting him on his shoulders, quickly proceeded (towards Lanka).

प्रगृह्य कंठमस्य सःप्रधानमारुतात्मजः ।
स्वमाशु मोचयंस्ततो न्यपातयद्धरातले ॥३३॥

33. Then the son of chief Vayu, seizing him by his neck and releasing himself quickly, threw him on the ground.

चकार तं रणात्मके मखे रमेशदैवते ।
पशुं प्रभंजनात्मजो त्रिनेदुरत्र देवताः ॥३४॥

34. The son of Prabhanjana made him the sacrificial animal in that sacrifice of the battle field with the Lord of Ramā as the presiding deity, and the gods above chanted the sacrificial hymns (as Udgatrus).

सुप्तघ्नो यज्ञकोपश्च शकुनिर्देवतापनिः ।
युद्धोन्मत्तश्च मत्तश्च देवांतकनरांतकौ ।
विद्युज्जिह्वः प्रमाथी च शुकसारणसंयुताः ॥३५॥

रावणप्रेरिताः सर्वे मथ्नंतः कपिकुंजरान् ।
अवध्या ब्रह्मवरतो निहता रामसायकैः ॥३६॥

35—36. Suptagna, Yagnakopa, Sakuni, Devatapani, Yudhonmattha, Mattha, Devantha, Naranthaka, Vidyugihva and Pramathi, accompanied by Suka and Sarana, all sent by Ravana were harrassing the monkeys, and though promised immunity from death by the boon of Brahma were killed by the arrows of Rama.

त्रिशिरा अतिकायश्च निर्ययू रावणाज्ञया ॥३७॥
नरांतको रावणजो हयवर्योपरिस्थितः ।
अभीः ससार समरे प्रासोद्यतकरो हरीन् ॥३८॥

37—38. Trisiras and Atikaya set out at Ravana's command. Naranthaka, Ravana's son, mounted on an excellent horse and holding in his hand the instrument of Prasa, proceeded without fear towards the monkeys in the battle field.

तं दहंतमनीकानि युवराजोऽङ्गदो बली ।
उत्पपात निरीक्ष्याशु समदर्शयदप्युरः ॥३९॥

39. Seeing him extinguishing the army, the powerful crown prince Angada sprang quickly towards him and showed him his chest.

तस्योरसि प्रासवरं प्रजहार सराक्षसः ।
द्विधासमभवत्तत्तु वालिपुत्रस्य तेजसा ॥४०॥

40. That Rakshasa hit him on his chest with that excellent Prasa and by the strength of Vali's son it became broken into two.

अथास्य हयमाश्वेव निजघान मुखे कपिः ॥
पेततुश्चाक्षिणी तस्य स पपात ममार च ॥४१॥

41. Thereafter that monkey quickly struck his horse on its face and its eyes dropped down. It also fell and died.

स खड्गवरमादाय प्रससार रणे कपिं ।
आच्छिद्य चास्यखड्गं तं निहतो वालिसूनुना ॥४२॥

42. Then taking hold of a superior sword he pursued the monkey in the battle-field and Vali's son, snatching that sword, killed him.

गंधर्वकन्यकासूते निहते रावणात्मजे ।
अजगामाग्रजस्तस्य सोंदर्यो देवतांतकः ॥४३॥

43. On the death of that son of Ravana born through a Ghandharva maiden, his uterine elder brother named Devanthaka came forward.

तस्यापतत एवाशु शरवर्षप्रतापिताः ।
प्रदुद्रुवुर्भयात्सर्वे कपयो जांबवन्मुखाः ॥४४॥

44. As he came showering arrows, all the monkeys including Jambavan and others greatly afflicted thereby fled from fear.

स शरं तरसादाय रविपुत्रायुधोपमं ।
अंगदं प्रजहारोरस्यपतत्स मुमोह च ॥४५॥

45. He (Devanthaka) quickly took an arrow equal to the Dandayudha of Yama and hit Angada with it on his chest and he (Angada) fell and fainted.

अथ तिग्मांशुतनयः शैलं प्रचलपादपं ।
अभिदुद्राव संगृह्य चिक्षेप च निशाचरे ॥४६॥

46. Sugreeva then seizing a mountain with several trees shaking on it ran (towards him) and threw it at the Rakshasa.

तमापतंतमालक्ष्य दूराच्छरविदारितं ।
सुरांतकश्चकाराशु दधार च परं शरं ॥४७॥

47. Seeing it coming at a distance, Devanthaka had it cut asunder by an arrow, and quickly seized another arrow.

स तमाकर्णमाकृष्य यमदंडोपमं शरं ।
अविद्धयद्धृदये राज्ञः कपीनां स पपातह ॥४८॥

48. Drawing that arrow which resembled Yama Danda, up to his ears, he struck it on the chest of the king of the monkeys and the latter fell down.

बलमप्रतिमं वीक्ष्य सुरशत्रोस्तु मारुतिः ।
आह्वयामास युद्धाय केशवः कैटभं यथा ॥४८॥

49. Seeing the unrivalled strength of Devanthaka, Maruthi called him for fight just as Kesava had done in the case of Kaitabha.

तमापतंतमालोक्य रथं सहयसारथिं ।
चूर्णयित्वा धनुश्चास्य समाच्छिद्य बभंज ह ॥५०॥

50. Seeing him coming, he (Maruthi) crushed to pieces his chariot along with the horses and the charioteer and snatching his bow also broke it.

अथ खड्गं समादाय पुरआपततोरिपोः ।
हरिः प्रगृह्य केशेषु पातयित्वैनमाहवे ॥५१॥
शिरो ममर्द तरसा पवमानात्मजःपदा ।
तमीशानगिरावध्यं निहत्य पवनात्मजः ॥५२॥

समीडितः सुरवरैः प्लवंगैर्वीक्षितो मुदा ।
विद्राविताखिलकपिं वराच्छिरसं विभोः ॥
भङ्क्त्वा रथं धनुः खड्गमाच्छिद्याशिरसं व्यधात् ॥५३॥

51—53. The Monkey (Hanuman) caught hold of the enemy by his hair, as he came running holding a sword and, after throwing him down on the battle-field, quickly crushed his head under his feet.

The son of Vayu, having killed him who had been promised immunity from death by Siva's boon, was praised by the higher celestial beings and was gazed at with joy by the monkeys. He also rendered headless the Rakshasa named Trisira, who had got three heads by the boon of Brahma, and who had routed the entire monkey army, after breaking his chariot and bow and after snatching also his sword.

युद्धोन्मत्तश्च मत्तश्च पार्वतीवरदर्पितौ ।
प्रमथ्नंतौ कपीन्सर्वान् हतौ मारुतिमुष्टिना ॥५४॥

54. Yuddhonmattha and Mattha, haughty on account of Parvathi's boon, were harrassing all the monkeys and were killed by the fist-blow of Maruthi.

ततोतिकायोतिरथो रथेन स्वयंभुदत्तेन हरीन्प्रमृध्नन् ।
चचार कालानलसन्निकाशो गंधर्विकायांजनितो दशास्यात् ॥५५॥
बृहत्तनुः कुंभवदेवकर्णावस्येत्यतो नाम च कुंभकर्णः ।
इत्यस्य सोकात्मजपूर्वकान् कपीञ्जिगाय रामं सहसाभ्यधावत् ॥५६॥

55—56. Then an Atiratha *i.e.*, (an unrivalled warrior fighting from his car) called Athikaya born to Ravana through a Ghandharva maiden, was moving about like world-consuming fire in a car given by Siva, attacking all the monkeys.

He was called Atikaya because of his huge body and also called Kumbhakarna because of his ears resembling pots. Having vanquished the monkeys including Sugreeva and others, he ran speedily towards Rama.

Note—It is said in Moola Ramayana that Kumbhakarna was killed by Lakshmana. Srimad Acharya explains this apparent contradiction by saying that Athikaya was also named Kumbhakarna.

तमापतंतं शरवर्षधारं महाघनाभं स्तनयित्नुघोषं ।
निवारयामास यथा समीरः सौमित्रिरात्तेष्वसनःशरौघैः ॥५७॥

57. Lakshmana, with his bow drawn and by multitude of arrows, obstructed him who shone with the splendour of thick cloud, and who was making noise like thunder, and who came showering rain of arrows, just like wind (scattering clouds).

ववर्षतुस्तावतिमात्रवीर्यौ शरान्सुरेशाशनितुल्यवेगान् ॥
तमोमयं चक्रतुरंतरिक्षं सुशिक्षया क्षिप्रतरास्त्रबाणैः ॥५८॥

58. Both of them of unrivalled valour showered (at each other) arrows with speed like Indra's Vajra and made the mid-heaven dark by quick despatch of arrows, ordinary and enchanted, which were all well aimed.

शरैःशरानस्य निवार्य वीरःसौमित्रिरस्त्राणि महास्त्रजालैः ॥
चिच्छेद बाहू शिरसा सहैव चतुर्भुजोभूत्स पुनर्द्विशीर्षः ॥५९॥

59. Lakshmana, the hero, opposing his (Atikaya's) arrows with his own, and his enchanted arrows with his own multifarious enchanted arrows, cut his arms along with his head, but he again became double headed and four armed.

छिन्नेषु तेषु द्विगुणास्यबाहुःपुनःपुनःसोथ बभूव वीरः ॥
उवाच सौमित्रिमथांतरात्मा समस्तलोकस्य मरुद्विषण्णं ॥६०॥

ब्रह्मास्त्रतोऽन्येन न वध्य एष वराद्विधातुःसुमुखेत्यदृश्यः ।
रक्षःसुतस्याश्रवणीयमित्थमुक्त्वा समीरोरुहदंतरिक्षं ॥६१॥

60—61. On their being cut, that hero again and again became possessed of double those organs. Then Maruthi, the inner ruler of all living beings, spoke thus to the distressed Lakshmana.

"Oh pleasant faced one! this (Rakshasa) cannot be killed by any other than Brahmastra on account of Brahma's boon."

Having thus spoken unseen and beyond the hearing of the Rakshasa's son, Vayu got up to the mid heaven.

अथानुजो देवतमस्य सोऽस्त्रं ब्रह्मं तनूजे दशकंधरस्य ।
मुमोच दग्धःसरथाश्वसूतस्तेनातिकायःप्रवरोऽस्त्रवित्सु ॥६२॥

62. Then that younger brother of the Supreme Lord directed the Brahma Asthra to the son of Ravana, and Athikaya, the best among the knowers of Asthras, was by it burnt out along with his chariot, horses, and charioteer.

हतेषु पुत्रेषु सराक्षसेशःस्वयं प्रयाणं समरार्थमैच्छत ।
सज्जीभवत्येव निशाचरेशे खरात्मजःप्राह धनुर्धरोत्तमः ॥६३॥
नियुंक्ष्व मां पितरंतकस्य वधाय राजन्सहलक्ष्मणं तं ।
कपिप्रवीरांश्च निहत्य सर्वान्प्रतोषये त्वामहमद्य सुष्ठु ॥६४॥

63—64. On the death of his sons, the Rakshasa king wished to go to battle himself and on the Rakshasa king getting ready, the son of Khara, the foremost among the wielders of bows, said:

"Direct me Oh king, for the killing of the killer of my father, and I shall delight thee now completely by

killing him, along with Lakshmana and all the chief monkeys."

इतीरितं तेन नियोजितः स जगाम वीरो मकराक्षनामा ।
विधूय सर्वांश्च हरिप्रवीरान्सहांगदान्सूर्यसुतेन सार्कं ॥६५॥

अचींतयँल्लक्ष्मणबाणसंघानवज्ञया राममथाह्वयद्रणे ।
उवाच रामं रजनीचरोऽसौ हतो जनस्थानगतः पिता त्वया ॥६६॥

केनाप्युपायेन धनुर्धराणां वरःफलं तस्य ददामि तेऽद्य ॥
इति ब्रुवाणःस सरोजयोनेर्वरादवध्योऽमुचदस्त्रसंघान् ॥६७॥

65—67. On saying this, that hero named Makaraksha, directed by him (Ravana), went forth (for fight) and, having driven away all the chief monkeys along with Angada and Sugreeva, challenged thereafter Rama for fight, ignoring contemptuously the multitude of arrows aimed by Lakshmana.

This Rakshasa addressed Rama thus: "My father stationed at Dandaka forest, though foremost among the wielders of bows, was killed by you by some device and I shall now give you the reward for it."

So saying he, who had been promised immunity from death by Brahma's boon, began to throw multitudes of arrows.

प्रहस्य रामोऽस्य निवार्य चास्त्रैरस्त्राण्यमेयोऽशनिसंनिभेन ।
शिरःशरेणोत्तमकुंडलोज्ज्वलं खरात्मजस्याथ समुन्ममाथ ॥६८॥

68. Rama, of imponderable prowess, smiling at this and, obstructing his arrows by others, cut asunder the head of Khara's son, shining with excellent earrings, by an arrow resembling Vajra instrument.

विदुद्रुवुस्तस्यतु येऽनुयायिनः कपिप्रवीरैर्निहतावशेषिताः ॥
यथैव धूम्राक्षमुखेषु पूर्वं हतेषु पृथ्वीरुहशैलधारिभिः ॥६९॥

69. Those of his followers left surviving after those killed by the monkey chiefs, ran away in various directions, just as those, who had followed Dhoomraksha and others before, (had been killed) by monkeys flinging trees and stones.

ततःस सज्जीकृतआत्तधन्वा रथं समास्थाय निशाचरेश्वरः ।
वृतःसहस्रायुतकोटयनीकपैर्निशाचरैराशु ययौ रणाय ॥७०॥

70. Thereafter the Rakshasa king, with his bow drawn ready for fight, went forth quickly for battle, mounted on his chariot, and followed by thousands and crores of Rakshasa generals.

बलैस्तु तस्याथ बलं कपीनां नैकप्रकारायुधपूगभग्नं ।
दिशःप्रदुद्राव हरींद्रमुख्याः समर्दयन्नाशु निशाचरांस्तदा ॥७१॥

71. The army of the monkeys over-powered by the army of Ravana and injured by their various kinds of weapons ran in various directions Then the monkey chiefs also harrassed the Rakshasas.

गजो गवाक्षो गवयो वृषश्च सगंधमादा धनदेन जाताः ।
प्राणादयःपंच मरुत्प्रवीराःसकत्थनोवित्तपतिश्च जघ्नुः ॥७२॥

72. The important five of the Maruths *viz*., Prana and others, born now as the sons of Kubera, named Gaja, Gavaksha, Gavaya, Vrisha, Ghandhamadha, along with Kubera himself born now as Vikhathana, harrassed (Ravana and his army).

शरैस्तु तान्षड्भिरमोघवेगैर्निपातयामास दशाननो द्राक् ।
अथाश्विपुत्रौ च सजांबवंतौ प्रजह्रतुः शैलवरैस्त्रिभिस्तं ॥७३॥

73. Ravana soon had them felled to the ground by means of six arrows of unfailing aim. Then the two sons of Aswins along with Jambavan hit him (Ravana) with three huge mountains.

गिरीन्विदार्याशु शरैरथान्यांछरान्दशास्योऽमुचदाशु तेषु ।
एकैकमेभिर्विनिपातितास्ते ससार तं शक्रसुतात्मजोऽथ ॥७४॥

74. Having soon demolished those mountains by arrows, Ravana soon flung other arrows at them. They hit by each of those three arrows fell down. Thereafter (Angada) Vali's son moved towards him (Ravana).

शिलां समादाय तमापतंतं बिभेद रक्षो हृदये शरेण ॥
दृढाहतःसोप्यगमद्धरातलं रवेःसुतोऽथैनमभिप्रजग्मिवान् ॥७५॥

75. The Rakshasa hit him, who was coming along holding a stone, on the chest with an arrow and, struck violently thereby, he fell to the ground. And Sugreeva thereafter proceeded towards him (Ravana).

तद्धस्तगं भूरुहमाशु बाणैर्दशाननः खंडश एव कृत्वा ।
ग्रीवाप्रदेशेऽस्य मुमोच बाणं भृशाहतः सोपि पपात भूमौ ॥७६॥

75. The ten headed (Ravana) soon cut to pieces the tree held in his hand, by means of arrows, and flung an arrow aimed at his throat; and he also hit hard thereby fell to the ground.

अथो हनूमानुरगेंद्रभोगसमं स्वबाहुं भृशमुन्नमय्य ।
तताड वक्षस्यधिपं तु रक्षसां मुखैःस रक्तं प्रवमन्पपात ॥७७॥

77. Thereafter Hanuman, holding aloft his arms resembling the body of the serpent king, struck on the chest of the king of the Rakshasas. The latter vomitting blood from his mouths fell down.

स लब्धसंज्ञः प्रशशंस मारुतिं त्वया समो नास्ति पुमान्हि कश्चित् ।
कः प्रापयेदन्य इमां दशां मामितीरितो मारुतिराह तं पुनः ॥७८॥

अत्यल्पमेतद्यदुपात्तजीवितः पुनस्त्वमित्युक्त उवाच रावणः ॥
गृहाण मत्तोपि समुद्यतं त्वं मुष्टिप्रहारं त्विति तं पुपोथ ॥७९॥

78—79. Regaining consciousness, he praised Maruthi thus: "There is no person indeed equal to you. For, who else can reduce me to this condition?"

Thus told, Maruthi again addressed him: That this is very little strength (used by me) is clear from your surviving it."

Ravana, thus told, replied: "Receive from me also this fist blow," and so saying, struck him with all his might.

Note: The term तु indicates that Ravana used all his might while Maruthi's blow was a mild one not intended to be fatal as his death was reserved for the Lord.

किंचित्प्रहारेण तु विह्वलांगवत्स्थिते हि तस्मिन्निदमंतरं मम ॥
इत्यग्निसूनुं प्रययौ स रावणो निवारितो मारुतिनापि वाचा ॥८०॥

80. While Hanuman stood as if dazed by this trivial blow, indeed, Ravana thinking this good opportunity for escape, ran towards Agni's son (Neela), though told by Maruthi not to run away.

तमापतंतं प्रसमीक्ष्य नीलो धनुर्ध्वजाग्राश्वरथेषु तस्य ।
चचार मूर्धस्वपि चंचलोलं जडीकृतस्तेन स रावणोपि ॥८१॥

स क्षिप्रमादाय हुताशनास्त्रं मुमोच नीले रजनीचरेशः ।
स तेन भूमौ पतितो न चैनं ददाह वह्निःस्वतनूर्यतोसौ ॥८२॥

81—82. Seeing him coming, Neela began to run about incessantly perching on his bow, flagstaff, chariot,

horses and heads also. And Ravana the king of the Rakshasas also got completely confused thereby, and soon seizing the Agni Asthra threw it at Neela. He was thrown by it on the ground. The fire however did not burn him as he (Neela) is his own body.

ततो ययौ राघवमेव रावणो निवारयामास तमाशु लक्ष्मणः ।
ततस्तुतावधिकौ धनुर्भृतां शरैःशरीरावरणाविदारणैः ॥८३॥

83. Then Ravana proceeded towards Rama but was soon obstructed by Lakshmana. Both of them, foremost among bow men, hit each other by arrows capable of piercing even through the armour covering their bodies.

निवारितस्तेन दशाननो भृशं रुषान्वितो बाणममोघमुग्रं ।
स्वयंभुदत्तं परिकृष्य चाशु ललाटमध्ये प्रमुमोच तस्य ॥८४॥

84. Thus frustrated by him Ravana became greatly enraged and drawing the fierce and unfailing arrow given by Brahma, flung it quickly at the middle of his forehead.

भृशाहतस्तेन मुमोह लक्ष्मणो रथादवप्लुत्य दशाननोऽपि ।
क्षणादभिद्रुत्य बलात्प्रगृह्य स्वबाहुभिर्नेतुमिमं समैच्छत् ॥८५॥

85. Hit hard by it, Lakshmana fainted and Ravana, getting down from his chariot, hurried desirous of carrying him (to his house) forcibly on his shoulders.

संप्राप्य संज्ञां स सुविह्वलोपि सस्मार रूपं निजमेव लक्ष्मणः ।
शेषं हरेरंशयुतं न चास्य संचालनायापि शशाक रावणः ॥८६॥

86. On regaining his senses though after prolonged unconciousness, Lakshmana remembered his own real form which is Sesha conjointed with the (Sankarshana) Amsa of Hari and Ravana was unable even to shake him,

बलात्स्वदोर्भिःपरिगृह्य चाखिलैर्यदा स वीरं प्रचकर्ष रावणः ।
चचाल पृथ्वी सहमेरुमंदरा ससागरा नैव चचाल लक्ष्मणः ॥८७॥

87. When Ravana attempted to drag that hero by forcibly holding him by all his hands, the earth itself along with the Meru and Mandara mountains and the oceans, began to move but not Lakshmana.

सहस्रमूर्ध्नोऽस्य बतैकमूर्धनि ससप्तपातालगिरींद्रसागरा ।
धराखिलेयं ननु सर्षपायति प्रसह्य को नाम हरेत्तमेनं ॥८८॥

88. When this entire earth along with the seven nether regions, the big mountains and oceans, placed on one of his thousand hoods resembles but a mustard seed no wonder none can forcibly carry him.

प्रकर्षति त्वेव निशाचरेश्वरे तथैव रामावरजं त्वरान्वितः ।
समस्तजीवाधिपतेः परा तनुः समुत्पपाताऽस्य पुरो हनूमान् ॥८९॥

89. When the Rakshasa king was nevertheless dragging in haste with all his strength Rama's younger brother, Hanuman who is another form of the Lord of all souls (Vayu) suddenly appeared before him.

समुष्टिमावृत्य च वज्रकल्पं जघान तेनैव च रावणं रुषा ।
प्रसार्य बाहूनखिलैर्मुखैर्वमन् सरक्तमुष्णं व्यसुवत्पपात ॥९०॥

90. Waving his fist hard as Vajra, he hit Ravana with it in great anger and he (Ravana) vomitting hot blood through all his mouths fell like a corpse stretching forth his arms.

निपात्य रक्षोधिपतिं स मारुतिः प्रगृह्य सौमित्रिमुरंगशायिनः ।
जगाम रामाख्यतनोः समीपं सौमित्रिमुद्धर्तुमलं ह्यसौ कपिः ॥९१॥

91. Having thrown the Rakshasa king on the ground, Maruthi carrying Lakshmana went near Rama who is

no other than Hari (reclining on Sesha). This monkey could indeed easily carry Lakshmana.

Note—As Vayu in the form of Koorma (tortoise) bears the Serpent Lord Anantha in Ghanodaka, it is said that Maruthi could easily carry Lakshmana. (Sri Vadiraja.)

स रामसंस्पर्शनिवारितक्लमः समुत्थितस्तेन समुद्धृते शरे ।
बभौ यथा राहुमुखात्प्रमुक्तः शशी सुपूर्णो विकचत्स्वरश्मिभिः ॥९२॥

92. When all his pain had been removed by the touch of Rama and the arrow had been plucked out by him, Lakshmana got up and shone with splendour just as the full moon coming out of Rahu's mouth shines with all its resplendant rays.

स शेषभोगाभमथो जनार्दनः प्रगृह्य चापं सशरं पुनश्च ।
सुलब्धसंज्ञं रजनीचरेशं जगाद सज्जीभव रावणेति ॥९३॥

93. Then Janardana holding his bow resembling the hood of Sesha along with arrows, told the Rakshasa king who had again regained full consciousness "Oh Ravana, get ready for fight."

रथं समारुह्य पुनः सकार्मुकः समार्गणो रावण आशुरामं ।
अभ्येत्य सर्वांश्च दिशश्चकार शरांधकाराः परमास्त्रवेत्ता ॥९४॥

94. Again mounting his chariot, Ravana with bow and arrows, proceeded quickly towards Rama and, being cognizant of the use of celestial weapons, made all the directions dark with arrows.

रथे स्थितेऽस्मिन्रजनीचरेशे न मे पतिर्भूमितले स्थितः स्यात् ।
इति स्म पुत्रःपवनस्य रामं स्कंधं समारोप्य ययौ च राक्षसं ॥९५॥

95. When this Rakshasa king was thus seated in his chariot, the son of Vayu thought "let not my Lord stand

on the ground" and placing Rama on his shoulders proceeded towards the Rakshasa.

प्रहस्य रामोऽस्य हयान्निहत्य सूतं च कृत्वा तिलशो ध्वजं रथं ।
धनूंषि खड्गांश्चसकलायुधानि छत्रं च संछिद्य चकर्त मौलीन् ॥९६॥

96. With a smile Rama (ascended and) killed his horses and charioteer and having powdered the chariot and its flag staff, cut asunder his bows, swords, and all other instruments and, having destroyed his umbrella also, cut asunder his crowns.

कर्तव्यमूढं तमवेक्ष्य रामः पुनर्जगादाशु गृहं प्रयाहि ।
समस्तभोगाननुभूय शीघ्रं प्रतोष्य बंधून्पुनरेहि मर्तुं ॥९७॥

97. Seeing him senseless for further action, Rama said again "go soon to your house and after quickly enjoying all the pleasures and satisfying your relations, come back to die."

इतीरितोऽवाग्वदनो ययौ गृहं विचार्यकार्यं सहमंत्रिभिः स्वकैः ।
हतावशिष्टैरथ कुंभकर्णप्रबोधनायाशु मतिं चकार ॥९८॥

98. Thus told, he went home with down cast face and, having consulted matters with his surviving ministers, thereafter he soon made up his mind for awakening Kumbakarna.

सशैलशृंगासिपरश्वधायुधैर्निशाचराणामयुतैरनेकैः ।
तच्छ्वासवेगाभिहतैःकथंचिद्गतैःसमीपं कथमप्यबोधयत् ॥९९॥

99. With great difficulty, he woke him up, through several millions of Rakshasas armed with mountain peaks, swords, and hatchets, who were able somehow to get near him, though pushed back by the force of his breath.

शैलोपमानस्य तु मांसराशीन्विधाय भक्षाणपि शोणितहृदान् ।
सुतृप्तमेनं परमादरेण समाह्वयामास सभातलाय ॥१००॥

100. Having placed before him mountain-like heaps of flesh fit for eating and also ponds of blood, and having made him well satisfied, he summoned him with due honour to the audience-hall.

उवाच चैनं रजनीचरेंद्रः पराजितोस्म्यद्य हि जीवति त्वयि ।
रणे नरेणैव हि रामनाम्ना कुरुष्व मे प्रीतिममुं निहत्य ॥१०१॥

101. And the king of the Rakshasas told him: "While you are actually alive, I have been strangely indeed vanquished in battle by a mere man named Rama. Cause me delight by killing him."

इतीरितः कारणमप्यशेषं श्रुत्वा चगर्हाग्रजमेव वीरः ।
अमोघवीर्येण हि राघवेण त्वया विरोधश्चरितो बताद्य ॥१०२॥

प्रशस्यते नो बलिभिर्विरोधः कथंचिदेषोऽतिबलो मतो मम ।
इतीरितो रावण आह दुर्नयोप्यहं त्वयाव्यो हि किमन्यथा त्वया ॥१०३

चरंति राजान उताक्रमं कचित्त्वयोपमान्बंधुजनान्बलाधिकान् ।
समीक्ष्य हीत्थं गदितोऽग्रजेन स कुंभकर्णःप्रययौ रणाय ॥१०४॥

102—104. Thus told, he heard in full also the cause for fight and the brave warrior only censured his elder brother and (said) "Alas! you have now made enmity with Raghava of incalculable valour. Enmity with superior people is never commendable. In my opinion he is very strong."

Thus told, Ravana replied: "Wicked as I am, I have to be protected by you. Else, of what use are you to me. Sometimes kings may do even wicked things,

looking (for support) to their relations who are superior in strength like you."

Thus told by his elder brother, Kumbakarna set out for battle.

प्राकारमलंघ्य स पंचयोजनं यदा ययौ शूलवरायुधो रणं ।
कपिप्रवीरा अखिलाः प्रदुद्रुवुर्भयादतीत्यैव च सेतुमाशु ॥१०५॥

105. When he, whose weapon was the excellent Trident, thus went to the battle-field, crossing the fortress of Trikuta extending over five yojanas, even the most valiant of the monkeys all ran away out of fear, soon crossing even the bridge (over the ocean).

शतबलिपनमाख्यौ तत्र वस्वंशभूतौ पवनगणवरांशौ श्वेतसंपातिनौ च ।
निर्ऋतितनुमथोग्रं दुर्मुखं केसरीति प्रावरमथमरुत्सु प्रास्यदेतान्मुखे सः ॥१०६॥

106. Of them, the two named Sathabali and Panasa who were incarnations of Vasus, the two named Sveta and Sampathi who were incarnations of the superior groups of Maruts, also the fierce Durmukhi who was an incarnation of Nirruthi, and also Kesari who was important among the Maruts, were all shot at in their faces by him.

रजनिचरवरोऽसौ कुंभकर्णः प्रतापी कुमुदमपि जयंतं पाणिना संपिपेष ।
नलमथ च गजादीन्पंच नीलं सतारं गिरिवरतरुहस्ता न्मुष्टिना पातयच्च ॥१०७॥

107. This Kumbhakarna who was the foremost of the Rakshasas and was very powerful, crushed with his hand Kumudha and Jayantha, and thereafter threw to the ground with his fist-blow Nala, Neela and Tara and the five (monkeys) including Gaja who were holding in their hands mountain-peaks and trees.

अथांगदश्च जांबवानिनात्मजश्च वानरैः ।
निजघ्निरे निशाचरं सवृक्षशैलसानुभिः ॥१०८॥

108. Thereafter Angada, Jambhavan, and Sugreeva along with other monkeys, attacked the Rakshasa with mountain-peaks containing trees.

विचूर्णिताश्च पर्वतास्तनौ निशाचरस्य ते ।
बभूव काचन व्यथा नचास्य बाहुशालिनः ॥१०९॥

109. Those mountains falling on the chest of that Rakshasa were simply powdered but not the slightest pain was caused to this strong bodied one.

अथापरं महाचलं प्रगृह्य भास्करात्मजः ।
मुमोच राक्षसेथ तं प्रगृह्य तं जघान सः ॥११०॥

110. Then the son of Surya (Sugreeva) seizing another big mountain threw it at the Rakshasa and he, catching it, hit with it Sugreeva.

तदा पपात सूर्यजस्तताड चांगदं रुषा ।
सजांबवंतमाशु तौ निपेततुस्तलाहतौ ॥१११॥

111. Then Sugreeva fell down. He (Khumbhakarna) struck with anger Angada and Jambhavantha, and both of them struck with his palm soon fell down.

अथ प्रगृह्य भास्करिं ययौ स राक्षसो बली ।
जगाम चानु मारुतिः सुसूक्ष्ममक्षिकोपमः ॥११२॥

112. Then the powerful Rakshasa went carrying Sugreeva and Maruthi followed him assuming the form of a small fly.

यदैनमेष भाषते तदा विमोचयाम्यहं ।
यदि स शक्यतेऽस्य तु स्वमोचनाय तद्वरं ॥११३॥

113. When he (Kumbhakarna) begins to molest him (Sugreeva) if the latter is able to release himself, well and good, if not, I shall release.

इति व्रजत्यनु स तं मरुत्सुते निशाचरः ।
पुरं विवेश चार्चितः स्वबंधुभिः समस्तशः ॥११४॥

114. When the son of Vayu was thus following him, the Rakshasa entered the city being honoured by all relations.

तुहिनसलिलमाल्यैः सर्वतोऽभिप्रवृष्टे रजनिचरवरेऽस्मिंस्तेन सिक्तः कपीशः ।
विगतसकलयुद्धग्लानिरावंचयित्वा रजनिचरवरं तं तस्यनासां ददंश ॥११५॥

115. As this Rakshasa chief was being showered in all the parts of his body with flowers wet with cool water, the monkey king also thus be-sprinkled became relieved of all exhaustion from fight, and by deceiving that Rakshasa chief, bit his nose.

कराभ्यामस्य कर्णौ च नासिकां दशनैरपि ।
संछिद्य क्षिप्रमेवासावुत्पपात हरीश्वरः ॥११६॥

116. Having torn off his ears by his hands and bit his nose by his teeth, this monkey king soon jumped up.

तलेन चैनं निजघान राक्षसः पिपेष भूमौ पतितं ततोऽपि ।
समुद्गतोऽसौविवरेंऽगुलीनां जघान शूलेन पुनः स राक्षसः ॥११७॥

117. The Rakshasa hit him with his palm and, even after he had fallen on the ground, crushed him (with his feet). He (however) escaped through the space between his toes but the Rakshasa again struck him with the spear.

अमोघशूलं प्रपतंतमीक्ष्य रवेःसुतस्योपरि मारुतात्मजः ।
प्रगृह्य जानौ प्रणिधायशीघ्रं बभंज तं प्रेक्ष्य ननाद चोच्चैः ॥११८॥

118. The son of Maruth, seeing the unerring spear falling on the son of Surya (Sugreeva) seized it, and, placing (it) soon on his knees, broke (it) and looking at him shouted aloud.

अथैनमावृत्य जघान मुष्टिना स राक्षसो वायुसुतं स्तनांतरे ।
जगर्ज तेनाभिहतो हनूमानचिंतयंस्तत्प्रजहार चैनं ॥११९॥

119. That Rakshasa, shaking his fist, hit with it the son of Vayu (Hanuman) in the middle of his chest and shouted. Though hit by him, Hanuman unmindful of it, struck him back.

तलेन वक्षस्यभिताडितो रुषा हनूमता मोहमवाप राक्षसः ।
पुनश्च संज्ञां समवाप्य शीघ्रं ययौ स यत्रैव रघुप्रवीरः ॥१२०॥

120. Hit violently on his chest by Hanuman by his palm, with anger, the Rakshasa fainted, and soon regaining consciousness, went only where the foremost of the Raghus stood.

विचिंतयामास ततो हनूमान्मयैव हंतुं समरे हि शक्यः ।
असौ तथाप्येनमहं न हन्मि यशो हि रामस्य दृढं प्रकाशयन् ॥१२१॥

अनन्यवध्यं तमिमं निहत्य स्वयं स रामो यश आहरेत ।
दत्तो वरो द्वारपयोः स्वयं जनार्दनेनैव पुरातनश्च ॥१२२॥

121—122. Hanuman then thought within himself with a view to bring out clearly the fame of Rama: "Though he can be killed by myself in battle, nevertheless, I will not kill him, Rama shall earn fame by Himself killing him who is not liable to be killed by others; Janardhana Himself has long before blessed his door attendants with this boon".

मयैव वध्यौ भवतां त्रिजन्मसु प्रवृद्धवीर्याविति केशवेन ।
उक्तं मयैवैष यद्प्यनुग्रहं वधेऽस्य कुर्यान्न तु मे स धर्मः ॥१२३॥

123. It has been said by Kesava:—"In spite of your increased prowess, You shall be killed by me alone in all your three births." Though he (Rama) will surely look upon me with favour if I should kill him (Kumbhakarna) now, still it is not proper for me.

इति स्म सञ्चिन्त्य कपीशयुक्तो जगाम यत्रैव कपिप्रवीराः ।
स कुंभकर्णोऽखिलवानरांस्तु प्रभक्षयन्रामभुपाजगाम ॥१२४॥

124. Thus thinking, he went along with the monkey chief where the important monkeys stood. That Kumbhakarna however went near Rama, eating away all the monkeys.

ते भक्षितास्तेन कपिप्रवीराः सर्वेऽपि निर्जग्मुरमुष्य देहात् ।
स्रोतोभिरेवाथ च रोमकूपैः केचित्तमेवारुरुहुर्यथा गिरिं ॥१२५॥

125. All those important monkeys who had been devoured by him came out of his body through his nine organs and also the pores of his hair and some of them (again) climbed on him as if on a mountain.

स तान्विधूयाशु यथा महागजो जगाम रामं समरार्थमेकः ।
प्रभक्षयन्स्वानपरांश्च सर्वशो मत्तः समाघ्राय च शोणितं पिबन् ॥१२६॥

126. Having shaken them off as a big elephant (would shake off the flies on it) he, as if maddened, went unaided to fight with Rama, eating (on the way) his own Rakshasas as well as the monkeys in all directions, and scenting blood and drinking it.

न्यवारयत्तं शरवर्षधारया स लक्ष्मणो नैनमचिंतयन्सः ।
जगाम रामं गिरिशृङ्गधारी समाह्वयत्तं समराय चाशु ॥१२७॥

127. Lakshmana obstructed him by a shower of arrows and Kumbhakarna with his head resembling the peak of a mountain, went disregarding Lakshmana towards Rama, and challenged him quickly for fight.

अथो समादाय धनुः सुघोरं शरान्सुरेशाशनितुल्यवेगान् ।
प्रवेशयामास निशाचरे प्रभुः स राघवः पूर्वहतेषुयद्वत् ॥१२८॥

128. Then the Lord Raghava, holding His terrible bow, flung at the Rakshasa arrows with the speed of Indra's Vajra, just as he had done to those formerly killed by him (like Khara, Dhooshana etc.).

यावद्बलेन न्यहनत्खरादिकान्न तावतैव न्यपतत्स राक्षसः ।
अथ प्रहस्यात्मबलैकदेशं प्रदर्शयन्बाणवरान्मुमोच ॥१२९॥

129. The Rakshasa did not fall at the use of such force only as had been applied towards killing Khara and others. Then smiling, He (Rama) flung excellent arrows bringing into play only a part of His strength.

द्वाभ्यां स बाहू निचकर्त तस्य पदद्वयं चैव तथा शराभ्यां ।
अथापरेणास्य शिरो निकृत्य संप्राक्षिपत्सागरतोय आशु ॥१३०॥

130. With two arrows He (Rama) cut his two hands, and with two other arrows, his two feet, and with another, having cut his head, he threw it quickly into the waters of the sea.

अवर्धताब्धि पतितेऽस्य काये महाचलाभे क्षणदाचरस्य ।
सुराश्च सर्वे ववृषुः प्रसूनैर्मुदा स्तुवंतो रघुवर्यमूर्धनि ॥१३१॥

131. By the fall of the Rakshasa's body resembling a big mountain into the sea, it overflowed, and all the Devas showered flowers at the head of Rama, praising Him with joy.

योजनानां त्रिलक्षं हि कुंभकर्णोऽभ्यवर्धत ।
पूर्वं पश्चात्संचुकोच लंकायामुषितुं स्वयं ॥१३२॥

132. Kumbhakarna had originally grown to the size of three lacs of yojanas (soon after his birth) and with a view to live in Lanka thereafter he reduced it himself.

स तु स्वभावमापन्नो म्रियमाणोऽभ्यवर्धत ।
तेनास्मिन्पतिते त्वब्धिरवर्धदधिकं तदा ॥१३३॥

133. He grew to his natural size at the time of death, and with this increased body thrown into the sea, it also then increased (in volume).

अथापरे ये रजनीचरास्तदा कपिप्रवीरैर्निहताश्च सर्वशः ।
हतावशिष्टास्त्वरिताः प्रदुद्रुवुर्भ्रातुर्वधं चोचुरुपेत्य रावणं ॥१३४॥

134. Then the remaining Rakshasas were mostly killed by the valiant monkeys and the survivors ran quickly to Ravana and intimated to him his brother's death.

स दुःखतप्तो निपपात मूर्छितो निराशकश्चाभवदात्मजीविते ।
तमाह पुत्रस्त्रिदशेशशत्रुर्नियुंक्ष्व मां शत्रुवधाय माचिरं ॥१३५॥
मया गृहीतस्त्रिदशेश्वरः पुरा विषीदसे किं नरराजपुत्रतः ।
स एवमुक्त्वा प्रजुहाव पावकं शिवंसमभ्यर्च्य समारुहद्रथं ॥१३६॥

135—136. Afflicted with grief he fell fainting and lost all hope of his own life. The enemy of the king of the Devas (Indrajit) told him: "Direct me without delay for the killing of your enemies. Formerly the king of the Devas (Indra) was captured by me. Why do you now grieve on account of the son of a human king." Having thus addressed, he set up sacrificial fire and, having worshipped Siva, mounted his chariot.

स आत्तधन्वा सशरो रथेन वियत्समारुह्य ययावदर्शनं ।
स नागपाशैर्वरतः शिवस्य बबंध सर्वान्कपिवीरसंघान् ॥१३७॥

137. With his bow drawn and with arrows he mounted up the sky in his chariot and became invisible. With the chords of Naga obtained by Siva's boon, he bound down the entire hordes of monkey-warriors.

पुरावताराय यदा सविष्णुर्दिदेश सर्वांस्त्रिदशांस्तदैव ।
ममापि सेवा भवता प्रयोज्येत्येवं गरुत्मानवददूवृषाकपिं ॥१३८॥

138. When formerly Vishnu directed all the Devas for incarnation on earth, then alone Garuda had prayed to Vrisha Kapi (*i. e.*, Vishnu who grants the requests and dispels the grief of his devotees) thus: "Let some service be accepted by Thee from me also."

तमाह विष्णुर्न भुविप्रजातिमुपैहि सेवां तव चान्यथाहं ।
आदास्य एवात्र यथा यशः स्याद्धर्मश्च कर्तव्यकृदेव च स्याः ॥१३९॥
वरेण शर्वस्य हि रावणात्मजो यदा निबध्नाति कपीन्सलक्ष्मणान् ।
उरंगपाशेन तदा त्वमेव समेत्य सर्वानपि मोचयस्व ॥१४०॥
अहं समर्थोपि सलक्ष्मणश्च तथा हनूमान्नविमोचयामः ।
तव प्रियार्थं गरुडैष एव कृतस्तवादेश इमं कुरुष्व ॥१४१॥

139—141. Vishnu told him: "Do not seek birth on earth. I shall certainly accept your service without such birth in such a way that your fame and Dharma may become established, and you may also have discharged your duty.

When Ravana's son will have bound down the monkeys along with Lakshmana by Nagapasa under the boon of Siva, then you alone shall come and release all of them.

Though I am able, and so also Lakshmana and Hanuman, none of us will release, Oh Garuda, so that such pleasurable duty may be yours. This is the only direction given to you. Do this."

तदेतदुक्तं हि पुरात्मना यत्ततो हि रामो न मुमोच कंचन ।
स लक्ष्मणो नैव च मारुतात्मजः स एव जानाति हि देवगुह्यं ॥१४२॥

142. Inasmuch as Rama himself had said this before, He did not release any one. And so neither Lakshmana nor Hanuman, as the latter alone knew this divine secret.

Note—Hanuman by reason of his superiority and Lakshmana by reason of his equality, could both override Siva's boon.

The former by virtue of his innate all-pervasive knowledge knew this secret while Lakshmana's knowledge of this secret was due to his presence at the time, being the Lord's seat. The emphasis is however now laid on Hanuman's knowledge alone because of its superior character. (Sri Vadiraja).

अथो निबध्याशु हरीन्सलक्ष्मणान् जगाम रक्षः स्वपितुः सकाशं ।
ननंद चासौ पिशिताशनेश्वरः शशंस पुत्रं कृतात्मकार्यं ॥१४३॥

143. Having so bound down the monkeys and Lakshmana, the Rakshasa went to his father's presence and this lord of the Rakshasas rejoiced and praised his son for service done to himself.

स पक्षिराजोऽथ हरेर्निदेशं स्मरंस्त्वरावानिह चाजगाम ।
तत्पक्षवातस्पर्शेन केवलं विनष्ट एषां स उरंगबंधः ॥१४४॥

144. Then the king of the birds (Garuda) having remembered Hari's command came here quickly. By the mere touch of wind caused by the flutter of his wings, this bondage of Nagapasa was destroyed.

स रामममानम्य परात्मदैवतं ययौ सुमाल्याभरणानुलेपनः ।
कपिप्रवीरास्तु तरूञ्छिलांश्च प्रगृह्य नेदुर्बलिनःप्रहृष्टाः ॥१४५॥

145. After worshipping Rama who was his supreme deity, he went away, having been honoured with gifts of excellent flowers, ornaments and sandal-paste. The monkey warriors, becoming gladdened and strengthened, shouted war cries, holding trees and stones.

श्रुत्वा निनादं प्लवगेश्वराणां पुनः सपुत्रोऽत्रसदत्र रावणः ।
बंधादमुष्मात्प्रविनिःसृतास्ते किमत्र कार्यं त्विति चिंतयानः ॥१४६॥

146. Hearing the cries of the monkey chiefs, Ravana along with his son became frightened thereby again, being perplexed about what should be done next, now that the monkeys had been freed from this bondage.

पुनश्च हुत्वा स हुताशमेव रथं समारुह्य ययावदर्शनं ॥
ववर्ष चास्त्राणि महांत्यजस्रं वराद्भवेशस्य तथाब्जजस्य ॥१४७॥

147. He (Indrajit) again having set up the sacrificial fire, mounted his chariot, and became invisible. And he showered powerful missiles incessantly under the boons granted by Siva as well as Brahma.

पुनश्च तस्यास्त्रनिपीडितास्ते निपेतुरुर्व्यां कपयः सलक्ष्मणाः ॥
स्पृशंति नास्त्राणि दुरंतशक्तिं तनुं समीरस्य हि कानिचित्क्वचित् ॥१४८॥

148. Again the monkeys along with Lakshmana having been hurt by his arrows fell on the ground. But none of his missiles touched in the least the incarnation of Vayu (Hanuman) of infinite prowess.

विज्ञातुकामः पुरि संप्रवृत्तिं विभीषणः पूर्वगत स्तदागात् ॥
ददर्श सर्वान्पतितान् स वानरान् मरुत्सुतं त्वेकमनाकुलं च ॥१४९॥

149. Vibheeshana who had gone before to ascertain the situation in the city (Lanka) just then returned, and saw all the monkeys fallen down, except the son of Vayu who alone remained unafflicted.

स तं समादाय ययौ विधातृजं विमूर्छितं चोदकसेकतस्तं ॥
आश्वास्य किं जीवसि हीत्यावोचत्तथेति स प्राह च मंदवाक्यः ॥१५०॥

150. Taking him, he (Vibheeshana) went to Jambavan (the son of Brahma) who had fainted and, after reviving him by sprinkling water, questioned him: "Are you alive indeed?" and he also with faltering words replied that he was.

ऊचे पुनर्जीवति किं हनूमाञ्जीवाम सर्वेपि हि जीवमाने ॥
तस्मिन्हते निहताश्चैव सर्वे इतिरितेऽस्मीत्यवदत्स मारुतिः ॥१५१॥

151. He again added: "Is Hanuman alive?" We all live if he be alive, and we are all dead if he be dead."

When told thus, Maruthi said he was there.

Note—Jambavan with his eyes closed from injury was able to recognize Vibheeshana by his voice and questioned about Hanuman who was silent. (Sri Vadiraja).

इत्युक्तो जांबवानाह हनूमंतमनंतरं ॥
योऽसौ मेरोः समीपस्थो गंधमादनसंज्ञकः ॥१५२॥

गिरिस्तस्मात्समाहार्यं त्वयौषधिचतुष्टयं ॥ मृतसंजीवनी मुख्या
संधानकरणी परा ॥ सवर्णकरणी चैव विशल्यकरणीति च ॥१५३॥

152—153. Thus told, Jambavan then said to Hanuman "you must bring four medicinal herbs from that mountain known as Gandhamadana which is near Meru, of which the most important is Mrita Sanjeevini (that which revives the dead) and the rest are Sandhanakarini

(that which unites the limbs), Savarnakarini (that which brings natural colour to the discoloured parts) and Visalyakarini (that which throws out the imbedded arrows).

इत्युक्तः स क्षणेनैव प्रापतद्गंधमादनं ॥
अवाप चांबरचरो राममुक्तः शरो यथा ॥१५४॥

154. The very moment he was told so, he jumped up and reached Gandhamadana, just like an arrow flung by Rama, flying in the air.

अंतर्हिताश्चौषधीस्तु तदा विज्ञाय मारुतिः ॥
उद्बबर्ह गिरिं क्रोधाच्छतयोजनमंडलं ॥१५५॥

155. But the medicinal herbs became invisible (on account of fear of removal). Knowing this, Maruthi then with anger plucked up that portion of mountain itself spreading over one hundred yojanas.

स तं समुत्पाट्य गिरिं करेण प्रतोलयित्वा बलदेवसूनुः ॥
समुत्पपातांबरमुग्रवेगो यथा हरिश्चक्रधरस्त्रिविक्रमे ॥१५६॥

156. He, the son of Vayu (god of strength) having plucked it up and weighed it in his hand, flew up in the sky with terrible speed, just like Hari with his Chakra when he incarnated as Trivikrama.

अवाप चाक्ष्णोः स निमेषमात्रतो निपातिता यत्र कपिप्रवीराः ।
तच्छैलवातस्पर्शात्समुत्थिताः समस्तशो वानरयूथपाः क्षणात् ॥१५७॥

157. And he returned within the wink of an eye to where the monkey chiefs lay, and in a moment all the commanders of the monkey army got up by the mere touch of the wind coming from that mountain.

अपूजयन्मारुतिमुग्रपौरुषं रघूत्तमस्यानुजनिस्तथापरे ।
पपात मूर्ध्न्यस्य च पुष्पसंततिः प्रमोदितैर्देववरैर्विसर्जिता ॥१५८॥

158. The younger brother of the foremost of the Raghus (Lakshmana) as well as the others, worshipped Maruthy of excellent prowess, and the shower of flowers, let down by the higher Devas who were greatly delighted (at this), fell on his head.

स देवगंधर्वमहर्षिमत्तमैरभिष्टुतो रामकरोपगूहितः ।
पुनर्गिरिं तं शतयोजनोच्छ्रितं न्यपातयत्संस्थित एव तत्र ॥१५९॥

159. Praised by Devas, Gandharvas and the foremost Rishis, and embraced within the arms of Rama, he threw back that mountain covering over 100 yojanas from where he stood.

सपूर्ववन्मारुतिवेगचोदितो निरंतरं श्लिष्टतरोऽत्र चाभवत् ।
पुनश्च सर्वे तरुशैलहस्ता रणाय चोत्तस्थुरलं नदंतः ॥१६०॥

160. Propelled with that force of Maruthi, it became closely knitted with the other portion of the mountain as before. All the monkeys stood up again for fight with trees and stones in their hands, making loud noises.

पुनश्च तान्प्रेक्ष्य समुत्थितान्कपीन् भयं महच्छक्रजितं विवेश ।
स पूर्ववद्धव्यवहे समर्च्य शिवं तथाऽदर्शनमेव जग्मिवान् ॥१६१॥

161. On seeing those monkeys again standing up, great fear entered into the mind of Indrajit. After setting up the sacrificial fire and worshipping Siva as before, he again became invisible.

वराश्रयेणाजगिरीशयोः पुनः संमोहनास्त्रैः स बबंध तान्कपीन् ।
अथाह रामस्य मनोनुसारतः पुरास्त्रमेवानुसरन् स लक्ष्मणः ॥१६२॥

पितामहास्त्रेण निहन्मि दुर्मतिं तवाज्ञाया शक्रजितं सबांधवं ।
इतीरितस्तेन स चाह राघवो भयादहश्ये न विमोक्तुमर्हसि ॥१६३॥

न सोढुमीशोसि यदित्वमेतदस्त्रं तदाहं शरमात्रकेण ।
अदृश्यमप्याशु निहन्मि संतं रसातलेऽथापि हि सत्यलोके ॥१६४॥

162—164. He again bound down those monkeys by Mōhana Asthra on the strength of the boons of Siva and Brahma. Then Lakshmana, who had submitted before to those Asthras only in conformity with the wishes of Rama, said: Under your order, I shall by Brahma Asthra kill the evil-minded Indrajit along with his relations.

Thus told by him, Raghava replied: "It is not proper for you to fling the Asthra when he has become invisible through fear. If you are not able to bear his missiles, then I shall by a single simple arrow soon kill him, though he is invisible by hiding himself whether in (the nethermost region of) Rasathala or (in the highest region of) Satyaloka."

Note—Sri Rama is here reminding Lakshmana of his previous exploit of striking the 7 palmyra trees by a single arrow which pierced the earth, and the nether regions and also killed the Asuras there. (Sri Vadiraja).

इतिस्म वींद्रस्य हनूमतश्च बलप्रकाशाय पुरा प्रभुः स्वयं ।
संमानयित्वास्त्रममुष्य रामो दुरंतशक्तिः शरमाददेऽथ ॥१६५॥

165. Therefore the Lord who though of infinite capacity himself formerly allowed his (Indrajit's) Asthras to operate, only to bring out the strength of Garuda and Hanuman, now took up an arrow.

अनेन दृष्टोहमिति स्म दुष्टो विज्ञाय बाह्वोर्बलमस्य चोग्रं ।
विनिश्चयं देवतमस्य पश्यन् प्रद्रुवे प्राणपरीप्सुराशु ॥१६६॥

166. Knowing that he had been found out by Him (Rama), and also knowing the terrible strength of His arms,

the wicked (Indrajit) saw the determination of the supreme God to kill him and soon fled to save his own life.

हाहाकृते प्रद्रुत इंद्रशत्रौ रघूत्तमः शत्रुविभीषणत्वात् ।
विभीषणेत्येव सुरैरभिष्टुतो विज्ञानमस्त्रं त्वमुचत्स्वसैन्ये ॥१६७॥

167. On the flight of Indrajit and on his followers raising cries of sorrow, Rama was praised by the Devas by the appellation of Vibheeshana on account of His terrifying His enemies, and He flung an arrow sanctified by Vignana-manthra on His own army.

Note—This incident is referred to in Moola Ramayana. While Sri Rama simply took an arrow, Indrajit began to run out of fear. On account of his thus terrifying his enemies, the Devas gave the appellation of Vibheeshana (*i. e.*, one who terrifies other) to Sri Rama. Rama, unwilling to use the arrow against a fleeing opponent, and at the same time knowing it to be unfailing in its effect, sancified it with Vignana manthra and turned it to his own army, only so as to cause no injury but to wake it up from the stupor caused by the Mohana Asthra of Indrajit. (Sri Vadiraja).

निशाचरास्त्रं ह्यगमत्क्षणेन रामास्त्रवीर्याद्धरयो नदंतः ॥
उत्तस्थुरुर्वोरुगिरीन्प्रगृह्य प्रशंशमाना रघुवीरमुच्चैः ॥१६८॥

168. The Asthra of that Rakshasa was nullified in a moment by the strength of Rama's Asthra. The monkeys shouting got up, holding trees and stones, and loudly praising the heroic Raghu.

सुरैश्च पुष्पं ववृषद्भिरीडितस्तस्थौ धनुष्पाणिरनंतवीर्यः ।
स रावणस्याथ सुतो निकुंभिलां पुनः समासाद्य जुहाव पावकं॥१६९॥

169. He of infinite prowess stood with bow in hand, as he was being praised by the Devas who showered flowers on Him. Then the son of Ravana again proceeding to Nikumbila, worshipped there the sacrificial fire.

Note—Nikumbila is a mountain cave to which Indrajit used to resort for such worship. (Sri Vadiraja).

विभीषणोऽथाह रघूत्तमं प्रभुं नियोजयाद्यैव वधाय दुर्मतेः ।
कृताग्निपूजो नहि वध्य एष वरो विधातुःप्रथितोऽस्य तादृशः ॥१७०॥

170. Then Vibheeshana told Lord Rama, "give order now alone for the killing of that evil-minded one. For, on the completion of this special fire-worship, he would become completely immune from death. Such is the boon reputedly given to him by Brahma."

न वै वधं राम इयेष तस्य पलायितस्यात्मसमीक्षणात्पुनः ।
सत्वोज्झितोसावतिकूटयोधी न मे वधार्होऽयमिति स्म स प्रभुः ॥१७१॥

171. But Rama did not wish to kill him, on account of his flight again from his presence, and also because the Lord thought: "He (Indrajit) is devoid of strength and has resorted to deceitful fight. He does not deserve to be killed by me."

स आदिदेशावरजं जनार्दनो हनूमता चैव विभीषणेन ।
सहैव सर्वैरपि वानरेंद्रैर्ययौ महात्मा स च तद्वधाय ॥१७२॥

172. So, Janardana directed his younger brother and he, of great valour, went along with Hanuman, Vibheeshana, and all other monkey-chiefs, for killing him.

Note—The boon of Brahma was to become effective after such sacrificial offering by Indrajit four times. Sri Rama, the greatest of heroes, though capable of overpowering Brahma's boon, would not hurt a fleeing foe. He therefore directed Lakshmana to kill him after he reached the place and before the offering was completed. (Sri Vadiraja).

स जुह्वतस्तस्य चकार विघ्नं प्लवंगमैः सोऽथ युयुत्सया रथं ।
समास्थितः कार्मुकबाणपाणिः प्रत्युद्ययौ लक्ष्मणमाशु गर्जन् ॥१७३॥

173. With those monkeys he disturbed his (Indrajit's) fire-worship and the latter, desirous of fight, mounted his chariot with bow and arrow in hand, and quickly proceeded towards Lakshmana growling aloud.

उभौ च तावस्त्रविदां वरिष्ठौ शरैः शरीरांतकरैस्ततक्षतुः ।
दिशश्च सर्वाः प्रदिशः शरोत्तमैर्विधाय शिक्षास्त्रबलैर्निरंतराः ॥१७४॥

174. Both of them well skilled among the wielders of weapons, having covered all the chief directions and the intermediate directions with powerful arrows without any intervening space, by their skilful use of arrows, hit each other with deadly arrows.

अस्त्राणि तस्यास्त्रवरैः स लक्ष्मणो निवार्य शत्रोश्चलकुंडलोज्वलं ।
शिरः शरेणाशु समुन्ममाथ सुरैः प्रसूनैरथचाभिवृष्टः ॥१७५॥

175. Lakshmana having nullified his opponent's arrows by his own superior ones, soon cut off his head, shining with moving ear ornaments, by an arrow and the Devas thereafter showered flowers on him.

निपातितेऽस्मिन्नितरान् निशाचरान्प्लवंगाः जघ्नुरनेककोटिशः ।
हतावशिष्टास्तु दशाननाय शशंसुरत्याप्तसुतप्रणाशं ॥१७६॥

176. On his death, the monkeys killed several crores of other Rakshasas. The survivors out of them went and reported to Ravana the death of his most beloved son.

स तं निशम्याप्रियमुग्ररूपं भृशं विनिःश्वस्य विलप्य दुःखात् ।
संस्थापयामास मतिं पुनश्च मरिष्य इत्येव सुनिश्चितार्थः ॥१७७॥

177. Having heard that sad and unbearable information, he breathed hard, and cried out of sorrow. He became again firmly convinced in his mind that he was going to die.

मरणाभिमुखः शीघ्रं रावणो रणकर्मणि ।
सज्जीभवन्नंतरैव दिदेश बलमूर्जितं ॥१७८॥

178. Prepared to face death, Ravana soon got himself ready for fight and ordered also, in the meanwhile his own army, superior in number and weapons, for battle.

त्रिंशत्सहस्राणि महौघकानामक्षौहिणीनां सह षट्सहस्रं ।
श्रमेण संयोजयताशु रामं सज्जीभवानीति दिदेश रावणः ॥१७९॥

179. Ravana directed his very powerful army of three hundred thousand Akshohinis along with another six thousand Akshohinis to give trouble to Rama, while he himself would get ready.

तदप्रधृष्यं वरतः स्वयंभुवो युगांतकालार्णवघूर्णितोपमं ।
प्रगृह्य नानाविधमस्त्रशस्त्रं बलं कपीन्द्रौघतमं जगाम ॥१८०॥

180. That army, invincible on account of the boon of Brahma, rolling like the stormy ocean at the end of the world, and holding various kinds of arrows and weapons, very rapidly proceeded towards the monkeys.

आगच्छमानं तदपारमेयं बलं सुघोरं प्रळयार्णवोपमं ।
भयात्समुद्वीक्ष्य विषण्णचेतसः कपिप्रवीरा नितरां प्रदुद्रुवुः ॥१८१॥

181. Seeing that terrible army of inconceivable strength, resembling the ocean at the end of the great deluge coming, the valiant monkeys with much dejected hearts ran out of fear.

वरो हि दत्तोऽस्य पुरा स्वयंभुवा धरातलेल्पेपि निवासशक्तिः ।
अजेयता चेत्यतएव सार्कजाः प्लवंगमा द्रष्टुमपि स नाशकन् ॥१८२॥

182. The boons of the capacity to live (though in such large numbers) on a small portion of the earth (like

Lanka), and of invincibility, had indeed been formerly given to them by Brahma. Therefore it was that the monkeys headed by Sugreeva were unable even to look at them.

प्रगृह्य रामोपि धनुः शरांश्च समंततस्तानवधीन्छरौघैः ।
स एव सर्वत्र च दृश्यमानो विदिक्षु दिक्षु प्रजघान सर्वशः ॥१८३॥

183. Rama also holding his bow and arrows killed them all (standing) in various directions by multitudes of arrows. He alone appearing everywhere (in infinite forms of Rama) in all the chief directions and intermediate directions, killed them all.

क्षणेन सर्वांश्च निहत्य राघवः प्लवंगमानामृषभैः सुपूजितः ।
अभिष्टुतः सर्वसुरोत्तमैर्मुदा भृशं प्रसूनोत्करवर्षिभिः प्रभुः ॥१८४॥

184. Raghava, having killed them all in a moment, was highly honoured by the leaders of the monkeys. The Lord was also well praised by all the highest Devas who with joy showered on him boquets of flowers.

अथाययौ सर्वनिशाचरेश्वरो हतावशिष्टेन बलेन संवृतः ।
विमानमारुह्य च पुष्पकं त्वरान् शरीरनाशाय महायुधोद्धतः ॥१८५॥

185. Thereafter the king of all the Rakshasas accompanied by the survivors out of his army, mounted in his aerial chariot named Pushpaka, and holding his superior weapons, went quickly only for his own destruction.

विरूपनेत्रोऽथ च यूपनेत्रस्तथा महापार्श्वमहोदरौ च ।
ययुस्तमावृत्य सहैव मंत्रिणो मृतिं पुरोधाय रणाय यांतं ॥१८६॥

186. His ministers named Virupanethra, Yoopanethra, Mahaparsva, and Mahodara, accompanied sur-

rounding him, who was going to the battle-field, with death certain before him.

अथास्य सैन्यानि निजघ्नुरोजसा समंततः शैलशिलाभिवृष्टिभिः ।
प्लवंगमास्तानभिवीक्ष्य वीर्यवान् ससार वेगेन महोदरो रुषा ॥१८७॥

187. The monkeys then killed violently his armies by showers of stones and mountains on all sides. Seeing them, the valiant Mahodara moved quickly towards them with anger.

वीक्ष्यातिकायं तमभिद्रवंतं स कुंभकर्णोयमिति ब्रुवतः ।
प्रदुद्रुवुर्वानरवीरसंघास्तमाससादाशु सुतोऽथ वालिनः ॥१८८॥
वदन्स तिष्ठध्वमिति स वीरो बिभीषिकामात्रमिदं न यात ।
इतीरयन्नग्रत एव पुप्लुवे महोदरस्येंद्रसुतात्मजो बली ॥१८९॥

188—189. Seeing that huge bodied Mahodara running towards them, multitudes of monkey warriors ran away, saying that he was Kumbhakarna himself (come to life). Then the heroic son of Vali soon went towards him, saying: "Stay, do not run. This figure is intended merely to frighten." So saying, the strong son of Vali jumped up straight in front of Mahodara.

अथो शरानाशु विमुंचमानं शिरः परामृश्य निपात्य भूतले ।
ममर्द पद्भ्यांमभवद्गतासुर्महोदरो वालिसुतेन चूर्णितः ॥१९०॥

190. Then seizing his head as he was quickly flinging arrows, he (Angada) threw him on the ground and crushed him under his feet. Thus crushed by Vali's son, Mahodara became bereft of life.

अथो महापार्श्व उपाजगाम प्रवर्षमाणोऽस्य शरांबुधाराः ।
प्रसह्य चाच्छिद्य धनुः करस्थं समाददे खड्गममुष्यसोऽङ्गदः ॥१९१॥

निगृह्य केशेषु निपात्य भूतले चकर्त वामांसत औदरंपरं ।
यथोपवीतं स तथा द्विधाकृतो ममार मंत्री रजनीचरेशितुः ॥१९२॥

191—192. Thereafter Mahaparsva came near, showering rain of arrows at hi n. Enduring it, Angada broke the bow in his hand, and snatched his sword and, seizing him by his tuft of hair, threw him on the ground, and cut him from his right shoulder up to his left abdomen, in the direction of the sacred thread (worn by Brahmanas). Thus cut into two, the minister of the Rakshasa king died.

अथैनमाजग्मतुरूद्यतायुधौ विरूपनेत्रोऽप्यथ यूपनेत्रः ।
यथैव मेघो दिवि तिग्मरश्मिं तथा समाच्छादयतां शरौघैः ॥१९३॥

193. Then came towards him, Virupanethra and Yupanethra with upraised weapons, just as clouds in the sky would go towards the burning sun, and thus both covered (him) with multitudes of arrows.

ताभ्यां स बद्धः शरपंजरेण विचेष्टितुं नाशकदत्र वीरः ।
हरीश्वरः शैलमतिप्रमाणमुत्पाट्य चिक्षेप तयोः शरीरे ॥१९४॥

194. Thus bound by them in a cage of arrows, the valiant (Angada) was unable to move even his limbs there. The monkey-king pulled out a huge mountain, and threw it on their heads.

उभौ च तौ तेन विचूर्णितौ रणे रवेःसुतस्योरुबलेरितेन ।
निशाचरेशोऽथ शरेण सूर्यजं बिभेद वक्ष्यस्यपि सोऽपतद्भुवि ॥१९५॥

195. Both of them were thus powdered in the battlefield by that mountain thrown by the son of Surya (Sugreeva) with his supreme strength. Thereafter the Rakshasa-king struck the son of Surya on his chest with an arrow, and he (Sugreeva) also fell on the ground.

ततश्च सर्वांश्च कपिप्रवीरान् विधूय बाणैर्बलवान् दशाननः ।
जगाम रामाभिमुखस्तदैनं रुरोध रामावरजः शरौघैः ॥१९६॥

196. Strong Ravana thereafter drove away all the monkey-warriors by means of arrows, and proceeded in front of Rama, when Rama's younger brother obstructed him by multitudes of arrows.

तदा दशास्योंतकदंडकल्पां मयाय दत्तां कमलोद्भवेन ।
मयाद्गृहीतां च विवाहकाले प्रगृह्य शक्तिं विससर्ज लक्ष्मणे ॥१९७॥

197. Then Ravana, seizing the Sakthi-weapon resembling the wand of Yama, which had been given by Brahma to Maya, and which had been accepted (by Ravana) from Maya at the time of marriage (of his daughter), threw it at Lakshmana.

तया स वीरः सुविदारितोरः पपात भूमौ सुभृशं विमूर्छितः ।
मरुत्सुतः शैलमतिप्रमाणं चिक्षेप रक्षःपतिवक्षसि द्रुतं ॥१९८॥

198. (Then), that warrior struck hard by it on his chest, fell on the ground completely fainting. The son of Vayu quickly threw a very big mountain at the chest of that Rakshasa.

तेनातिगाढं व्यथितो दशाननो मुखैर्वमञ्छोणितपूरमाशु ।
तदंतरे च प्रतिगृह्य लक्ष्मणं जगाम शक्त्या सह रामसन्निधिं ॥१९९॥

199. Considerably pained thereby, Ravana soon vomitted torrents of blood from his mouths. During that time (Hanuman) carried Lakshmana along with that Sakti weapon and went to the presence of Rama.

सतमुद्धब्रर्हाथ च तां सराघवो दिदेश च प्राणवरात्मजं पुनः ।
प्रभुः समानेतुमथो वरौषधीः सचानिनायाशु गिरिं पुनस्तं ॥२००॥

200. Raghava then pulled it out and the Lord directed the son of Vayu to bring those superior medicinal herbs again. Thereafter he soon brought that mountain again.

तद्गंधमात्रेण समुत्थितोऽसौ सौमित्रिरात्तोरुबलश्च पूर्ववत् ।
शशंस चाश्लिष्य मरुत्सुतं प्रभुः सराघवोऽगण्यगुणार्णवः स्मयन् ॥२०१॥

201. Then Lakshmana got up at the mere smell of those herbs, with revived strength as before. The Lord Raghava who is like the ocean of incalculable good attributes embraced Vayu's son with a smile and praised him.

प्राक्षिपत्तं गिरिवरं लंकास्थःसन्समाहृतिः ।
अर्धलक्षे योजनानां यत्रासौ पूर्वसंस्थितः ॥२०२॥

202. Standing in Lanka, Maruthi threw that big mountain so as to reach exactly where it stood before at a distance of half a lac of yojanas.

तद्बाहुवेगात्संश्लेषं प्राप पूर्ववदेव सः ।
मृताश्च ये प्लवंगास्तु तद्गंधात्तेऽपि जीविताः ॥२०३॥

203. By the force of his arms, it got attached as before (to the original mountain). Those monkeys who had been dead, also revived at that smell.

रामाज्ञया हि रक्षांसि हरयोऽब्धाववाक्षिपन् ।
नोज्जीवितास्ततस्ते तु वानरा नीरुजोऽभवन् ॥२०४॥

204. By Rama's command, the monkeys had thrown the dead Rakshasas into the sea and therefore it was that they did not revive. The monkeys (not only revived) but, also became completely cured of their injuries.

Note—It must be deemed that the dead bodies of Rakshasas had been thrown into the sea both times, just before the fetching

of the Gandhamadana mountain. The particle हि indicates that Rama by his omniscience had known of the coming events, while the monkeys had only carried out his orders. (Sri Vadiraja).

छिन्नप्ररोहिणश्चैव विशल्याः पूर्ववर्णिनः ।
ओषधीनां प्रभावेण सर्वेऽपि हरयोऽभवन् ॥२०५॥

205. All the monkeys had either their maimed limbs restored, or the pierced missiles removed, or their skins restored to their original complexion, by the effect of the medicinal herbs.

अथासमादोत्तमपूरुषं प्रभुं विमानगो रावण आयुधौघान् ।
प्रवर्षमाणो रघुवंशनाथं तमात्तधन्वाभिययौ स रामः ॥२०६॥

206. Then Ravana seated in his aerial chariot proceeded towards Rama, the all-powerful supreme Being, and the progenitor of Raghu's lineage, showering multitudes of weapons at him. Rama holding his bow went to meet him.

संमानयन् राघवमादिपूरुषं निर्यातयामास रथं पुरंदरः ।
सहायुधं मातलिसंगृहीतं समारुरोहाशु स लक्ष्मणाग्रजः ॥२०७॥

207. Indra, wishing to please Raghava the Primeval Lord, sent his chariot filled with weapons and driven by Mathali. The elder brother of Lakshmana (Rama) soon mounted it.

आरुह्य तद्रथवरं जगदेकनाथो लोकाभयाय रजनीचरनाथमाशु ।
अभ्युद्ययौ दशशतांशुरिवांधकारं लोकानशेषत इमान्निगिरंतमुद्यन् ॥२०८॥

208. Mounting that superior chariot, the supreme Lord of the universe, proceeded, quickly for the protection of the world, against the king of the Rakshasas who was harrassing all these worlds, just as the rising Sun would march towards darkness which envelopes the world.

आयांतमीक्ष्य रजनीचरलोकनाथः सशस्त्राण्यथास्त्रसहितानि मुमोच रामे ।
रामस्तु तानि विनिकृत्य निजैर्महास्त्रैस्तस्योत्तमांगदशकं युगपन्यकृंतत्॥२०९॥

209. The lord of the Rakshasa kingdom seeing Rama coming, directed at Him ordinary arrows as well as sanctified weapons. Rama also cutting them all by His own superior weapons, severed at one stroke (of arrow) all his ten heads.

कृतानि तानि पुनरेव समुत्थितानि दृष्ट्वा वराच्छतधृतेर्हृदयं बिभेद ।
बाणेन वज्रसदृशेन सभिन्नहृत्को रक्तं वमन्यपतदाशु महाविमानात् ॥२१०॥

210. Seeing those severed heads springing up again on account of Brahma's boon, He (Rama) by an arrow resembling Indra's Vajra cut asunder his heart. With his heart torn asunder, he (Ravana) soon fell from his big aerial chariot, vomitting blood.

तस्मिन्हते त्रिजगतां परमप्रतीपे ब्रह्मा शिवेन सहितः महलोकपालैः ।
अभ्येत्य पादयुगलं जगदेकभर्तू रामस्य भक्तिभरितः शिरसा ननाम ॥२११॥

211. On the death of that fiercest enemy of the three worlds, Brahma accompanied by Siva, and the guardians of the world, came, and full of devotion prostrated with his head at the feet of Rama, the Supreme Lord of the Universe.

अथैनमस्तौत्पितरं कृतांजलिर्गुणाभिरामं जगतःपितामहः ।
जितं जितं ते जितलोकभावन प्रपन्नपालाय नताः स्म ते वयम् ॥२१२॥

त्वमेक ईशोसि न चादिरंतस्तवेड्य कालेन तथैव देशतः ।
गुणाह्यगण्यास्तव तेप्यनंताः प्रत्येकशश्चादिविनाशवर्जिताः ॥२१३॥

न चोद्भवो नैव तिरस्कृतिस्ते क्वचिद्गुणानां परतः स्वतो वा ।
त्वमेक आद्यः परमः स्वतंत्रो भृत्यास्तवाहं शिवपूर्वकाश्च ये ॥२१४॥

यथार्चिषोऽग्नेः पवनस्य वेगा मरीचयोऽर्कस्य नदीषु चापः ।
गच्छंति चायांति च संततास्त्वत्तद्वन्मदाद्याः शिवपूर्वकाश्च ये ॥२१५॥
ये ये च मुक्तास्त्वथ ये च बद्धाःसर्वे तवेशेश वशे सदैव ।
वयं सदा त्वद्गुणपूगमुच्चैः सर्वे वदंतोपि न पारगामिनः ॥२१६॥
किमेष ईदृग्गुणकस्य ते प्रभो रक्षोवधोशेषसुरप्रपालनं ।
अनन्यसाध्यं हि तथापि तद्वयं कृतं त्वया तस्य नमो नमस्ते ॥२१७॥

212--217. Then the progenitor of the universe with folded hands praised Him who is his own father and who delights in His own auspicious attributes (thus): "Victory, victory to Thee, Oh, the unconquered One! the Creator of the universe! We bow to Thee who protectest Thy refugees.

Thou alone art the Supreme Lord, Oh the praise-worthy one! there is no beginning or end to Thee, either on account of time or space; Thy attributes are indeed countless, and each one of them also devoid of beginning or end is immense.

There is no manifestation for the first time or obscurity of any of Thy attributes at any time either from Thyself or from others. Thou alone art the Primeval Person, supreme, and independent. Myself and those others headed by Siva are Thy servants.

Just as sparks of fire, blasts of wind, rays of the Sun, waters of rivers, come and go eternally, so also are beings like myself, Siva, and such others (come in at the creation and go out at the destruction of the world.) All of us, those who have been released, and those who are still in bondage (of samsara), Oh Supreme Lord! are always only under Thy control.

Though all of us remain always uttering loudly the multitudes of Thy attributes, we have not reached their end.

Oh Lord! to Thee of such attributes, is the killing of this Rakshasa, or the protection of all the Devas, in any way wonderful? Though no doubt both these deeds are impossible of accomplishment by others, but still our salutations must go to Thee who hast done both these deeds, impossible of accomplishment by others."

Note.—In respect of God there is no manifestation of attributes like the gradual development of capacity from infancy, nor their natural obscurity through old age. (Sri Vadiraja).

इतीरिते त्वब्जभवेन शूली समाह्वयद्राघवमाहवाय ।
वरं मदीयं त्वगणय्य रक्षो हतं त्वया तेन रणाय मैहि ॥२१८॥

218. After Brahma had spoken thus, Siva (the wearer of Soola weapon) challenged Raghava for fight (saying): "This Rakshasa was killed by you, disregarding my boon. Therefore come to fight with me."

इतीरितेऽस्त्वित्यभिधाय राघवो धनुःप्रगृह्याशु शरं च संदधे ।
विकृष्यमाणे चलिता वसुंधरा पपात रुद्रोऽपि धराप्रकंपतः ॥२१९॥

219. On his saying so, Raghava said "yes", and seizing His bow and fixing the arrow in it, pulled the bow, when the earth trembled, and Siva also fell down from the tremor of the earth.

अथोत्थितश्चासुरभाववर्जितः क्षमस्व देवेति ननाम पादयोः ।
उवाच च त्वद्वशगोऽस्मि सर्वदा प्रसीद मे त्वद्विषयं मनःकुरु ॥२२०॥

220. He then got up, and shaking off the Asuric (evil) intent, prostrated at his feet saying: "Oh Lord! forgive", and also added "I am always under Thy control.

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Be pleased with me and keep my mind always attached to Thee."

अथेंद्रमुख्याश्च तमूचिरे सुरास्त्वयाविताःस्मोद्य निशाचराद्भयं ।
तथैव सर्वापद एव नस्त्वं प्रपाहि सर्वे भवदीयकाः स्मः ॥२२१॥

221. Thereafter the Devas headed by Indra said: "We have now been saved by Thee from the Rakshasa. So fully protect us similarly from all future evils as we are all Thy devotees".

सीताकृतिं तामथ तत्रचागतां दिव्यच्छलेन प्रणिधाय पावके ।
कैलासतस्तां पुनरेव चागतां सीतामगृण्हाद्धुतभुक्समर्पितां ॥२२२॥

222. Then He (Rama) made that image of Seeta which had come there enter the fire as if for divine ordeal, and accepted that Seeta who had come back from Kailasa, and who was again outwardly presented by Agni.

जानन् गिरीशालयगां स सीतां समग्रहीत्पावकसंप्रदत्तां ।
मुमोद संप्राप्य च तां सरामः सा चैव देवी भगवंतमाप्य ॥२२३॥

223. Knowing that Seeta had gone to the abode of Siva (Kailasa), Rama accepted her when presented by Agni, and having been united to her, He much rejoiced and similarly the goddess (Seeta) also having joined the Lord (rejoiced).

अथो गिरेरानयनात्परस्ताद्ये वानरा रावणबाणपीडिताः ।
तारापिता तान्निरुजश्चकार सुषेणनामा भिषजांवरिष्ठः ॥२२४॥

224. Then the father of Tara (the wife of Vali) named Sushena, who was the foremost of physicians, healed up the wounds of those monkeys which had been injured by the arrows of Ravana, subsequent to the fetching of the mountain (Gandhamadana).

Note.—Sushena was incarnation of the Aswins along with that of Rama. Mainda and Dwivida though also incarnations of Aswins had already been born even before Rama. (Sri Vadiraja).

तदा मृतान् राघव आनिनाय यमक्षयाद्देवगणांश्च सर्वशः ।
समन्वजानात्पितरं च तत्र समागतं गंतुमियेष चाथ ॥२२५॥

225. At the same time, Raghava had the dead monkeys brought back from Yama's abode, and having given permission to depart to all the groups of Devas, and also his father who had come there, He himself wished to start (to Ayodhya) thereafter.

विभीषणेनार्पितमारुरोह स पुष्पकं तत्सहितः सवानरः ।
पुरीं जगामाशु निजां अयोध्यां पुरो हनूमंतमथो न्ययोजयत् ॥२२६॥

226. He mounted the aerial chariot Pushpaka presented by Vibheeshana, and in it He proceeded soon to his own city of Ayodhya, along with him and the monkeys,* and sent Hanuman in advance (to inform Bharatha)

ददर्श चासौ भरतं हुताशनं प्रवेष्टुकामं जगदीश्वरस्य ।
अदर्शनात्तं विनिवार्य रामं समागतं चास्य शशंस मारुतिः ॥२२७॥

227. And he saw Bharatha wishing to enter fire on account of the non-appearance of the Lord of the world, and the self-same Maruthi having prevented him proclaimed the arrival of Rama.

श्रुत्वा प्रमोदोरुभरः स तेन सहैव पौरैः सहितः समातृकः ।
शत्रुघ्नयुक्तोऽभिसमेत्य राघवं ननाम बाष्पाकुललोचनाननः ॥२२८॥

228. Having heard that, and filled with supreme delight thereby, he went to meet Raghava along with the citizens, his mothers, and Satrughna and prostrated with his eyes and face full of joyful tears.

उत्थाप्य तं रघुपतिः सस्वजे प्रणयान्वितः ।
शत्रुघ्नं च तदन्येषु प्रतिपेदे यथावयः ॥२२९॥

229. The Lord of the Raghus after raising him up embraced him with affection, as also Satrughna, and in respect of others, he observed the rules of courtesy according to their age.

पुरीं प्रविश्य मुनिभिः साम्राज्ये चाभिषेचितः ।
यथोचितं च संमान्य सर्वानाहेदमीश्वरः ॥२३०॥

230. Entering the city with the sages and having been anointed in His sovereignty, the Lord honoured them all according to their status, and said thus :

सर्वैर्भवद्भिः सुकृतं विधाय देहं मनोवाक्सहितं मदीयं ।
एतावदेवाखिलसद्भिधेयं यत्कायवाक्चित्तभवं मदर्चनं ॥२३१॥

231. By devoting your body, mind, and word to serve my purpose, all of you have done well, inasmuch as all that is done by body, mind, and word is only my worship. This is all that has to be done by all the virtuous ones.

मुक्तिप्रदानात्प्रतिकर्तृता मे सर्वस्य चाथो भवतां भवेत ।
हनूमतो न प्रतिकर्तृता स्यात्स्वभावभक्तस्य निरौषधं मे ॥२३२॥

232. Award of release from (bondage) to all of you may serve as my return favour to you. But to Hanuman who, desiring not even release, is naturally devoted to me, it will certainly be no return favour.

मद्भक्तो ज्ञानपूर्तिस्तुपधिरबलप्रोन्नतौ स्थैर्यधैर्य
स्वाभाव्याधिक्यतेजः सुमतिदमशमेष्वस्य तुल्यो न कश्चित ।
शेषो रुद्रः सुपर्णोप्युरुगुणसमितौ नो सहस्रांशतुल्या
अस्येत्यस्मन्मदीशं पदमहममुना सार्धमेवोपभोक्ष्ये ॥२३३॥

233. There is none equal to him in devotion to me, in the fullness of knowledge, in the superiority of strength not acquired by extraneous circumstances (such as boon etc.), in firmness, courage, natural and far excelling lustre, endurance, sense control, and self surrender (to God). Even Sesha, Rudra, and Garuda do not possess even one thousandth of all his excellent qualities put together. Therefore, I shall enjoy along with him my abode of Satyaloka.

पूर्वं जिगाय भुवनं दशकंधरोसावब्जोद्भवस्य वरतो न तु तं कदाचित् ।
कश्चिज्जिगाय पुरुहूतसुतः कपित्वाद्विष्णोर्वरादजयुदर्जुन एव चैनं ॥ २३४ ॥

234. Formerly this Ravana had conquered the three worlds by virtue of Brahma's boon. But no body else at anytime was able to conquer him except the son of Indra (Vali) who by reason of his being a monkey conquered him and so also Karthaveeryarjuna conquered him only by reason of Vishnu's boon.

दत्तो वरो न मनुजान्प्रति वानरांश्च धात्रास्य तेन विजितो युधि वालिनैषः ।
अब्जोद्भवस्य वरमाश्वभिभूय रक्षो जिग्ये त्वहं रणमुखे बलिमाह्वयंतं ॥२३५॥

235. He was not granted by Brahma boon of invincibility as against men and monkeys. Therefore it was he was vanquished in battle by Vali (who was monkey and by Karthaveeryarjuna who was a man). But I disregarding Brahma's boon unhesitatingly vanquished the Rakshasa when he challenged Bali for fight in the battlefield.

बलेर्द्वारिस्थोहं वरमस्मै संप्रदाय पूर्वं तु ।
तेन मया रक्षोस्तं योजनमयुतं पदांगुल्या ॥२३६॥

236. As I had formerly promised a favour to Bali, I had to stand guarding his door. Therefore the Rakshasa was thrown by me beyond one thousand yojanas, by the mere toe of my foot.

पुनश्च युद्धाय समाह्वयंतं न्यपातयं रावणमेकमुष्टिना ।
महाबलोहं कपिलाख्यरूपस्त्रिकोटिरूपः पवनश्च मे सुतः ॥२३७॥

237. When Ravana again came challenging (Bali) for fight I threw him down by a single fist-blow. I am extremely strong and have incarnated as Kapila. And Vayu assuming three crores of forms being my son (in my Avatar as Kapila, also conquered).

आवां स्वशक्त्या जयिनाविति स्म शिवो वरान्मेऽजयदेनमेव ।
ज्ञात्वा सुराजेयमिमं हि वव्रे हरो जयेयाहममुं दशाननं ॥२३८॥

238. Seeing that we (Vayu and myself) by our own innate strength were victorious, Siva sought my boon and conquered him (Ravana) only by virtue of it. Knowing him to be unconquerable by the Devas, Siva asked for a boon: "Let me conquer this ten headed one (Ravana)".

Note—When Ravana attempted to lift up mount Kailasa along with Siva and carry it to Lanka, Siva by Vishnu's favour was able to conquer Ravana.

अतः स्वभावाज्जयिनावहं च वायुश्च वायुर्हनुमान्स एषः ।
अमुष्य हेतोस्तु पुरा हि वायुना शिवेंद्रपूर्वा अपि काष्ठवत्कृताः ॥२३९॥

239. Therefore Vayu and myself alone are victorious by our natural strength and this Hanuman is only that Vayu It was on his account that formerly Siva, Indra, and others also were rendered motionless like stick, by Vayu.

Note:—This has reference to the incident when Hanuman while still a child went to catch the sun thinking it to be some fruit

and was struck by Indra with his bolt. The chief Vayu resented it and made the Devas motionless

अतो हनूमान्पदमेतु धातुर्मदाज्ञया सृष्ट्यवनादि कर्म ।
मोक्षं च लोकस्य सदैव कुर्वन्मुक्तश्च मुक्तान्सुखयन् प्रवर्ततां ॥२४०॥

240. Therefore let Hanuman attain to the status of Brahma by my command, and let him from there, go on always doing the creation, sustenance, and destruction of the world as well as its release, and at the time of his own release make the other released souls enjoy their innate bliss.

भोगाश्च ये यानि च कर्मजातान्यनाद्यनंतानि ममेह संति ।
मदाज्ञया तान्यखिलानि संति धातुःपदे तत्सहभोगनाम ॥२४१॥

241. Whatever enjoyments and multitudes of meritorious works which without beginning and without end, have accrued for me in this world, all these enure by my command for the status of Brahma. This is what is called enjoyment along with me (in the status of Brahma).

एतादृशं मे सहभोजनं ते मया प्रदत्तं हनुमन्सदैव ।
इतीरितस्तं हनूमान्प्रणम्य जगाद वाक्यं स्थिरभक्तिनम्रः ॥२४२॥

242. Oh! Hanuman, such enjoyment along with me has been given to you for ever. Thus told, Hanuman, after prostration to Him with steadfast devotion, spoke these words submissively.

कोन्वीश ते पादसरोजभाजां सुदुर्लभोऽर्थेषु चतुर्ष्वपीह ।
तथापि नाहं प्रवृणोमि भूमन् भवत्पदांभोजनिषेवणादृते ॥२४३॥

243. Which indeed Oh Lord! among the four objects of existence in this world is not easily attainable for the worshippers of Thy lotus-like feet. But still, oh

Perfect One! I do not prefer anything else except service at Thy lotus-like feet.

त्वमेव साक्षात्परमः स्वतंत्रस्त्वमेव साक्षादखिलोरुशक्तिः ।
त्वमेव चागण्यगुणार्णवः सदा रमाविरिंचादिभिरप्यशेषैः ॥२४४॥

244. Thou art the only Being absolutely supreme, and independent. Thou art the only Being endowed with surpassing capacity in respect of all matters. Thou art the only ocean-like abode of all auspicious attributes which are for ever incalculable even by Lakshmi, Brahma, and all others.

समेत्य सर्वेऽपि सदा वदंतोप्यऽनंतकालाच्च न वै समाप्नुयुः ।
गुणांस्त्वदीयान् परिपूर्णसौख्यज्ञानात्मकस्त्वं हि सदातिशुद्धः ॥२४५॥

245. Though all of them together describe Thy attributes for ever from eternity, still they cannot exhaust them. Therefore Thou art full of perfect bliss and wisdom and at the same time absolutely free from any blemish, always.

यस्ते कथासेवक एव सर्वदा सदा रतिस्त्वय्यचलैकभक्तिः ।
स जीवमानो न परः कथंचित्तज्जीवनं मेस्त्वधिकं समस्तात् ॥२४६॥

246. Only he who always delights in the hearing of narratives about Thee and who is always devoted to Thee with unswerving devotion, deserves to be called a living being and no other. Let me have such a life indeed in abundance over all the rest.

प्रवर्धतां भक्तिरलं क्षणे क्षणे त्वयीश मे ह्रासविवर्जिता सदा ।
अनुग्रहस्ते मयि चैवमेव निरौपधौ तौ मम सर्वकामः ॥२४७॥

247. Oh Lord! let my devotion to Thee increase from day to day, without diminution for ever, and let

this be the only favour to me from Thee. All my desire is that these two should be without limitation.

इतीरितस्तस्य ददौ स तद्वयं पदं विधातुः सकलं च शोभनं ।
समाश्लिषच्चैनमथार्द्रया धिया यथोचितं सर्वजनानपूजयत् ॥२४८॥

248. Thus told, He (Rama) gave him (Hanuman) both these (boons), as also Brahma's place, along with all attendant holy enjoyment, and then embraced him with a tender heart, and thereafter duly honoured all the other people.

इति श्रीमदानंदतीर्थभगवत्पादाचार्यविरचिते श्रीमन्महाभारततात्पर्यनिर्णये
श्रीरामचरिते युद्धकांडकथानिरूपणंनाम अष्टमोऽध्यायः ।
॥ श्रीकृष्णार्पणमस्तु हरिः ओं ॥

ADHYAYA IX.

अथाप्तराज्यो भगवानलक्ष्मणं जगाद राजातरुणो भवाशु ।
इतीरितस्त्वाह स लक्ष्मणो गुरुं भवत्पदाब्जान्नपरं वृणोम्यहं ॥ १ ॥

1. Then on the assumption of His kingdom, the Lord said to Lakshmana : "Become the Crown Prince immediately". Thus told, Lakshmana replied to his preceptor, "I prefer nothing beyond service at your lotus feet."

न मां भवत्पादनिषेवणैकस्पृहं तदन्यत्र नियोक्तुमर्हसि ।
न हीदृशः कश्चिदनुग्रहः क्वचित्तदेव मे देहि ततः सदैव ॥ २ ॥

2. "It does not behove Thee to engage me who is desirous of only serving at thy feet in anything else. Such a favour has never been shown at any time to anybody. Therefore give me this favour to last forever."

इतीरितस्तस्य तदेव दत्वा दृढं समाश्लिष्य च राघवः प्रभुः ।
स यौवराज्ये भरतं निधाय जुगोप लोकानखिलन्स धर्मकान् ॥ ३ ॥

3. Thus told, the Lord Raghava gave only that favour and embraced him closely. He made Bharatha the Crown Prince and protected the entire world which followed his own Dharma (duty).

प्रशासतीशे पृथिवी बभूव विरिंचलोकस्य समा गुणोन्नतौ ।
जनोऽखिलोविष्णुपरो बभूव नधर्महानिश्च बभूव कस्यचित् ॥ ४ ॥

4. During the reign of the Lord, the earth became equal to the world of Brahma in the eminence of its qualities (like devotion, righteousness etc.). All people became devoted to Vishnu and there was no neglect of duty by any one.

गुणैश्च सर्वैरुदिताश्च सर्वे यथायथायोग्यतयोच्चनीचाः ।
समस्तरोगादिभिरुज्झिताश्च सर्वे सहस्रायुष ऊर्जिता धनैः ॥ ५ ॥

5. All were endowed with all the excellent qualities in gradation of superiority and inferiority according to their innate merit. They were also free from all troubles (physical and mental). All were endowed with a life of thousand years and abundant wealth.

सर्वे जना नित्यबलोपपन्ना यथेष्टसिद्ध्याच सदोपपन्नाः ।
समस्तदोषैश्च सदाविहीनाः सर्वेसुरूपाश्च सदामहोत्सवाः ॥ ६ ॥

6. All people enjoyed undiminished strength and were always endowed with everything desired. They were always free from all kinds of blemish ; all were very beautiful and always engaged in big festivities.

सर्वे मनोवाक्तनुभिः सदैव विष्णुं यजंते न तु कंचिदन्यं ।
समस्तरत्नोद्भरिता च पृथ्वी यथेष्टधान्या बहुदुग्धगोमती ॥ ७ ॥

7. All worshipped only Vishnu always, in mind, speech and body, and no other deity. The earth was full of all kinds of gems, yielded abundant grains, and contained cows yielding plentiful milk.

समस्तगंधाश्च सदातिहृद्या रसा मनोहारिण एव तत्र ।
शब्दाश्च सर्वे श्रवणातिहारिणः स्पर्शाश्च सर्वे स्पर्शेंद्रियप्रियाः ॥ ८ ॥

8. There all smell was always pleasing; all taste was very gratifying to the mind ; all sound was captivating to the ear ; and all contact was pleasant to the senses of touch.

न कस्यचिद्दुःखमभूत्कथंचिन्नवित्तहानिश्च बभूव कस्य चित् ।
नाधर्मशीलो नचकश्चनाप्रजो नतुष्प्रजो नैव कुमार्यकश्च ॥ ९ ॥

9. No one suffered misery at any time; no one had loss of money; there was no one devoid of righteousness; no one without issue; no one with undesirable progeny, and not one with a disagreeable wife.

स्त्रियो नचासन्विधवाः कथंचिन्नैवै पुमांसो विधुरा बभूवुः ।
नानिष्टयोगश्च बभूव कस्य चिन्नचेष्टहानि र्नच पूर्वमृत्युः ॥१०॥

10. Women never became widows and men never became widowers; no one got any undesired end; and no one lost any cherished object; and there was no death of the younger before the elder.

यथेष्टमाल्याभरणानुलेपना यथेष्टपानाशनवाससोऽखिलाः ।
बभूवुरीशे जगतां प्रशासति प्रकृष्टधर्मेण जनार्दने नृपे ॥११॥

11. When Janardhana, the Lord of the universe, was reigning as king with the utmost righteousness, all the worlds enjoyed with desired garlands, jewels and unctions and had all the desired food, drink and garments.

सब्रह्मरुद्रमरुदश्विदिवाकरादिमूर्धन्यरत्नपरिघट्टितपादपीठः ।
नित्यं सुरैःसहनरैरथवानरैश्च संपूज्यमानचरणो रमते रमेशः ॥१२॥

12. Rama was enjoying with the stool of His feet being pressed hard by the gems embedded in the crowns of Brahma, Rudra, Maruth, Asu, the Sun and others and with His feet always being worshipped by the Devas, men and monkeys.

Note—The term "Maruth" is interpreted by Sri Vadiraja as meaning either Indra or Prajapati. The term "Asu" means Pravaha Vayu.

The first half of the verse shows that Rama was at first worshipped by mere prostration from a distance and more particularly by offerings etc. on nearer approach. (Sri Vadiraja.)

तस्याखिलेशितुरनाद्यनुगैव लक्ष्मीः सीताभिधात्वरमयत्स्वरतं रमेशं ।
नित्यावियोगिपरमोच्चनिजस्वभावसौंदर्यविभ्रमसुलक्षणपूर्वभावा ॥१३॥

13. The eternal consort of that Supreme Lord, Lakshmi, whose essential characteristic is one of 'good features caused by the sportive action of her beauty which is natural, superb, and eternally associated with her, caused happiness, under the name of Seeta, to that Lord of Ramā, who (however) always delights in Himself.

रेमे तया स परमः स्वरतोपि नित्यं नित्योन्नतप्रमदभारभृतस्वभावः ।
पूर्णोडुराजसुविराजितसन्निशासु दीप्यन्नशोकासु सुपुष्पितासु ॥१४॥

14. That Supreme Being, whose natural attribute is one of complete, eternal, and supreme bliss, enjoyed Himself with her, resplendently shining amidst Asoka gardens containing superior flowers, during pleasant nights shining under the full moon.

गायंति चैनमनुरक्तधियः सुकंठा गंधर्वचारणगणाः सहचाप्सरोभिः ।
तं तुष्टुवुर्मुनिगणाः सहिताः सुरेशै राजान एनमनुयांति सदाप्रमत्ताः ॥१५॥

15. The groups of Ghandharvas and Charanas along with the Apsaras women sing for Him in sonorous voices, with their hearts devoted to Him. The groups of sages along with the chief Devas praise Him; the kings, free from pride are always submissive to Him.

एवं त्रयोदशसहस्रमसौ समास्तु पृथ्वीं ररक्ष विजितारिरमोघवीर्यः ।
आनंदमिंदुरिवसंदधदिंदिरेशो लोकस्यसांद्रसुखवारिधिरप्रमेयः ॥१६॥

16. Thus for thirteen thousand years, He, the Lord of Ramā, who is of unfailing valour, who is unfathomable like an ocean of perfect bliss, Himself causing delight to the world like the moon, protected this earth, with His foes subdued.

देव्यां मचाजनयदिन्द्रहुताशनौ द्वौ पुत्रौ यमौ कुशलवौ बलिनौ गुणाढ्यौ ।
शत्रुघ्नतो लवणमुल्बणबाणदग्धं कृत्वा चकार मधुरां पुरमुग्रवीर्यः ॥१७॥

17. Through Seetadevi, He had two sons born as twins named Kusa and Lava, who are Avatars of Indra and Agni, and who were strong and full of good qualities. Having caused the Asura named Lavana to be burnt with a fierce arrow by Satrughna, He (Rama) of unbearable prowess, had the city of Mathura built.

कोटित्रयं स निजघान तथाऽसुराणां गंधर्वजन्म भरतेन सतांच धर्मं ।
संशिक्षयन्नयजदुत्तमकल्पकैः स्वं यज्ञैर्भवाब्जजमुखा स्सत्सचिवाश्च यत्र ॥१८॥

18. He caused three crores of Asuras who had taken birth as Gandharvas, to be killed by Bharatha, and with a view to teach the duty of the virtuous people, He performed sacrifices of the highest order for Himself, wherein Siva, Brahma and others served as efficient workers.

अथ शूद्रतपश्चर्यान्निहतं विप्रपुत्रकं ।
उज्जीवयामास विभुर्हत्वा तं शूद्रतापसम् ॥१९॥

19. The Lord brought back to life the son of a Brahmana who had been dead on account of a Sudra performing penance, after killing that Sudra ascetic.

जंघनामासुरः पूर्वं गिरिजावरदानतः ।
बभूव शूद्रः कल्पायुः स लोकक्षयकाम्यया ॥२०॥

20. He was formerly an Asura named Jangha, who by gift of boon from Uma, was born as a Sudra with life extending over a Kalpa, with a view to bring about the destruction of the world (by his penance as a Sudra).

तपश्चचार दुर्बुद्धिरिच्छन्माहेश्वरं पदं ।
अनन्यवध्यं तं तस्माज्जघान पुरुषोत्तमः ॥२१॥

21. He, the evil minded one, performed penance, desirous of obtaining the place of Siva. The Supreme Person therefore killed him who was unassailable by any one else.

श्वेतदत्तां तथा मालामगस्त्यादाप राघवः ॥२२॥

22. And Raghava accepted from Agastya the garland presented by the king Sweta (for Him).

अनन्नयज्ञकृच्छ्वेतो राजा क्षुद्विनिवर्तनं ।
कुर्वन्स्वमांसैर्धात्रोक्तो मालां रामार्थमर्पयत् ॥२३॥
अगस्त्याय न साक्षात्तु रामे दद्यादयं नृपः ।
क्षुद्भावमात्रफलदं न साक्षाद्राघवेऽर्पितं ॥२४॥
क्षुद्भावमात्रमाकांक्षन्मामसौ परिपृच्छति ।
व्यवधानतस्ततो रामे दद्याच्छ्वेत इति प्रभुः ।
मत्वा ब्रह्मादिशन्मालां प्रदातुं कुंभयोनये ॥२५॥

23—25. The king Sweta, while doing sacrifice without food-offering and warding off hunger by consuming his own flesh, gave the garland intended for Rama to Agastya, as told by Brahma.

The Lord (Brahma) ordered this garland to be given to Agastya thinking thus: This king should not give it directly to Rama, as, if given directly to Raghava, it would cause not merely the absence of hunger (but much higher merit). He asks me (some device) desiring only the absence of hunger. Therefore Sweta should give it to Rama only through some body.

तामगस्त्यकरपल्लवार्पितां भक्त एष मम कुंभसंभवः ।
इत्यवेत्य जगृहे जनार्दनस्तेन संस्तुत उपागमत्पुरं ॥२६॥

26. Janardana accepted that garland presented by the hand of Agastya, tender like leaves, thinking thus "This Agastya is my devotee." Praised by him, He (Rama) went to His City (Ayodhya).

(Note—This incident is narrated in detail by Sri Vadiraja-swami. The king Sweta was performing a sacrifice where no food was offered as offeri g to the Brahmanas He therefore himself could not eat and was consuming his own flesh and oppressed, by hunger questioned Brahma the best way of warding it off. Brahma gave him a garland saying that a mere touch of it for once would for ever relieve him from hunger, and that thereafter it should he handed over to Agastya to be presented to Rama subsequently. Brahma did not want the king to present it directly to Rama, as he had only asked for the boon of relief from hunger, whereas if it was given by him to Rama directly he would attain much more valuable results thereby, which he did not deserve).

अथ केचिदासुरसुराः सुराणकाइत्युरुप्रथितपौरुषाः पुरा ।
ते तपस्सुमहदास्थिताविभुं पद्मसंभवमवेक्ष्य चोचिरे ॥२७॥
भूरिपापकृतिनोऽपि निश्चयान्मुक्तिमाप्नुम उदारसद्गुण ।
इत्युदीरितमजोऽवधार्य तत्प्राह च प्रहसिताननः प्रभुः ॥२८॥
यावदेवरमया रमेश्वरंनोवियोजयथसद्गुणार्णवं ।
तावदुच्चमपिदुष्कृतं भवन्मोक्षमार्गपरिपंथिनो भवेत् ॥२९॥

27—29. Then there were formerly some Asuras named Suranakas who were of excellent prowess. While performing very austere penance, they saw the Lord Brahma, and said: "Oh thou of most excellent attributes! Let us obtain most assuredly Moksha, though we might have committed heinous sins"

Bearing in mind what had been told, the Lord Brahma with a smiling face said thus: "So long as you do not separate the Lord of Rama (Rama) from Rama

(Seeta) who is full of good attributes like an ocean, thus far will your evil deeds, however heinous, not stand in the way of your attaining Moksha".

इत्यदीरितमवेत्य तेऽसुराः क्षिप्रमोक्षगमनोत्सुकाः क्षितौ ।
साधनोपचयकांक्षिणो हरौ शासति क्षितिमशेषतोऽभवन् ॥३०॥

30. Those Asuras knowing thus what had been told, and being anxious to attain Moksha quickly, appeared all of them on earth, desirous of accumulating merit, during the reign of Hari over this earth.

ताननादिकृतदोषसंचयैर्मोक्षमार्गगतियोग्यतोज्झितान् ।
मैथिलस्य तनया व्यचालयन्मायया स्म तनुवा स्वमार्गतः ॥३१॥

31. The daughter of the King of Mithila, (Seeta) by means of Maya which is her own form, diverted them who, by their accumulated sin committed from time without beginning, were rendered unfit for attaining the path of Moksha, from the path of wisdom leading to the Lord.

(Note—Those Asuras by their association with real Bhakthas had their original wickedness concealed, which was manifested by means of this Maya. Maya here means false notion that Rama and Seeta are only human beings. Sri Vadiraja).

आज्ञयैव हि हरेस्तुमायया मोहितास्तुदितिजाव्यनिंदयन् ।
राघवो निशिचराहृतां पुनर्जानकींजगृहइत्यनेकशः ॥३२॥

32. Deluded by this Maya which is only the command of Hari, these Asuras reviled Rama in several ways, saying "Raghava took back Seeta who had been carried away by the Rakshasa."

ब्रह्मवाक्यमृतमेवकारयन्पातयंस्तमसि चांध आसुरान् ।
नित्यमेव सहितोपि सीतया सोग्निसाक्षिकमभूद्वियुक्तवत् ॥३३॥

33. Causing the fulfiilment of Brahma's word, and throwing the Asuras into the eternal hell, He (Rama) though eternally associated with Seeta appeared to be separated from her, in the presence of the fire.

(Note—According to another reading which is अज्ञसाक्षिकं it would mean as the ignorant understood.")

तेन चांधतमईयुरासुरा यज्ञगाह्वयदसौ च मैथिलीं ।
तत्र भूमिशपथच्छलान्नृणां दृष्टिमार्गमपहाय सा स्थिता ॥३४॥

34. By this, the Asuras went to the eternal hell. He (Rama) invited Seeta to the sacrificial ground. There under the pretext of going through the ordeal of the earth, She remained (with Rama) being only invisible to human beings. Seeta was sent for from the hermitage of Vasista and was asked to go through the ordeal.

(Note—She prayed to mother-earth to absorb her into her bosom, if she had been uncontanimated by the Rakshasa. (Sri Vadiraja.)

गुरुं हि जगतो विष्णुर्ब्रह्माणमसृजत्स्वयं ।
तेन तद्वचनं सत्सु नानृतं कुरुते क्वचित् ॥३५॥

नासत्स्वप्यनृतं कुर्याद्वचनं पारलौकिकं ।
ऐहिकं त्वसुरेष्वेव क्वचिद्धंति जनार्दनः ॥३६॥

निजाधिक्यस्यविज्ञप्त्यै क्वचिद्वायुस्तदाज्ञया ।
हंति ब्रह्मत्वमात्मीयमद्धा ज्ञापयितुं प्रभुः ॥३७॥

35—37. (Rama as) Vishnu had Himself created Brahma as the world-preceptor and therefore He (Rama) does not falsify his (Brahma's) word in relation to the good people, at any time. Even in respect of wicked people, He does not falsify the word if it relates to the other worlds. But Janardana sometimes frustrates it if

it relates to this world, only in the case of the wicked people, to remind (people) about His own supremacy. Sometimes the Lord Vayu also under His (Vishnu's) command frustrates (the boons of others like Rudra etc. inferior to himself), to remind (people) surely about his own future Brahmahood (and thus his own supremacy over Rudra etc.)

नान्यःकश्चित्तद्वराणां शापानामप्यतिक्रमी ।
अयोग्येषु तु रुद्रादिवाक्यं तौ कुरुतो मृषा ॥३८॥
एकदेशेन सत्यन्तु योग्येष्वपि कदाचन ।
न विष्णोर्वचनं क्वापि मृषा भवति कस्यचित् ।
एतदर्थोऽवतारस्तु विष्णोर्भवतिसर्वदा ॥३९॥

38—39. No one else (except Vishnu and Vayu) are able to transgress either the boon or curse of others). In respect of wicked people indeed, these two falsify even the word of Rudra and others. Sometimes they fulfil in part only in respect of good people also. But at no time does the word of Vishnu become false in respect of any one. Illustration of all this is always the object of the Avatar of Vishnu.

प्रविश्य भूमौ सा देवी लोकदृष्ट्यनुसारतः ।
रेमे रामेणावियुक्ता भास्करेण प्रभा यथा ॥४०॥

40. Having entered the earth only as seen by the world, the Goddess (Seeta) lived happily with Rama, unseparated from Him, just as sunshine from the Sun.

एवं रमालालितपादपल्लवः पुनश्च यज्ञैरयजत्स्वमेव ।
वराश्वमेधादिभिराप्तकामो रेमेऽभिरामो नृपतीन्विशिक्षयन् ॥४१॥

41. Thus with His tender feet caressed by Seeta, He again performed superior sacrifices like Asvamedha etc.,

in His own honour, only to set an example to the kings, and, with all his desires ever satisfied, the lovable Rama lived happily (with Seeta).

रामस्य दृश्या त्वन्येषामदृश्या जनकात्मजा ॥
भूमिप्रवेशादूर्ध्वं सा रेमे सप्तशतं समाः ॥४२॥

42. Visible to Rama but unseen by others, Seeta lived happily for seven hundred years after her entry into the earth.

एवं विधान्यगणितानि जानार्दनस्य रामावतारचरितानि तदन्यपुंभिः ।
शक्यानि नैव मनसापि हि तानि कर्तुं ब्रह्मेशशेषपुरुहूतमुखैःसुरैश्च ॥४३॥

43. Such are the innumerable exploits of Janardana in his Avatar as Rama, which are impossible even to be thought of by the Devas headed by Brahma, Siva, Sesha, Indra, and others and much more so by other persons.

तस्यैवमब्जभवलोकसमामिमां क्ष्मां कृत्वानु शासत उदीक्ष्य गुणान्धरायाः ।
वैशेष्यमात्मसदनस्य हि कांक्षमाणा वृन्दारकाः कमलजंप्रति तच्छशंसुः॥४४॥

44. While He (Rama) was ruling this earth having made it equal to the world of Brahma, the Devas, observing the good qualities of the earth, and desiring to establish the superiority of their own worlds, told Brahma about it.

आमंत्र्य तैःसह विभुर्भगवत्प्रयाणं स्वीयाय सद्मन इयेष दिदेश चाथ ।
रुद्रं स्वलोकगमनाय रघूत्तमस्य संप्रार्थने स च समेत्य विभुं ययाचे ॥४५॥

45. Having consulted with them, the Lord (Brahma) desired the return of the Lord (Vishnu) to His own abode and then directed Rudra to request Rama to proceed to His own world and he also went to the Lord (Vishnu) and requested.

कांएतमेत्य रवुपेण समस्तकालो रुद्रो जगाद वचनं जगतो विधातुः । ४६
वशेष्यमात्मसुदनस्य हि कांक्षमाणास्त्वामर्थयंति विबुधाःसहिता विधात्रा ॥

46. Rudra, the destroyer of all, approached Rama privately and told Him the words of the creator of the world (Brahma). The Devas along with Brahma, desirous of establishing the superiority of their own worlds request Thee (to come back).

पुत्रस्तवेश कमलप्रभवस्तथाहं पौत्रस्तु पौत्रकवचो यदपिह्ययोग्यं ।
संभावयंति गुणिन स्तदहं ययाचे गंतुं स्वसद्म नतिपूर्वमितो भवंतं ॥४७॥

47. Oh Lord, the lotus-born (Brahma) is thy son and so I am thy grandson. Though the words of a grandson may not be fit to be taken, still good people respect them, and therefore I beg of Thee with respect, to go to Thy own abode from here.

यत्कार्यसाधनकृतेविबुधार्थितस्त्वं प्रादुश्चकर्थ निजरूपमशेषमेव ।
तत्साधितं हि भवता तदितःस्वधाम क्षिप्रं प्रयाहि हर्षं विबुधेषु कुर्वन् ॥४८॥

48. The object for the accomplishment of which Thou manifested Thy own form at the request of the Devas has indeed been fully accomplished by Thee. Therefore proceed quickly to Thy own abode from here, thereby causing delight to the Devas.

ओमित्युवाच भगवांस्तदशेषमेव श्रुत्वा रहस्यथतनुस्त्वपरा हरस्य ।
दूर्वासनामयुगिहागमदाशु रामं मां भोजय क्षुधितमित्यसकृद्ब्रुवाणा ॥४९॥

49. After He had listened to all that in secret, then another embodiment of Hara with the name of Doorvasa came here quickly to Rama, saying repeatedly: " Feed me who am hungry ".

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सिद्धं नदेयमुत साध्यमपीति वाचं श्रुत्वाऽस्य वाक्समयजातमुरुस्वहस्तात् ।
अन्नं चतुर्गुणमदादमृतोपमानं रामस्तदाप्यबुभुजेऽथ मुनिः सुतुष्टः ॥५०॥

तृप्तो ययौ च सकलान्प्रति कोपयानः कश्चिन्नमेऽर्थितवरंप्रतिदातुमीशः ।
एवं प्रतिज्ञक ऋषिःस हि तत्प्रतिज्ञां मोघांचकार भगवान्न तु कश्चिदन्यः॥५१॥

50—51. Hearing the words that food neither already prepared nor yet to be prepared hereafter should be given, Rama gave excellent food of four kinds resembling nectar, got ready from His own hand at the very time of his (Doorvasa's) uttering those words. The sage, after getting it, ate with great satisfaction, and went away pleased (thereby). He was getting angry with everyone that no one was able to grant him his desired boon. The sage had made such a vow. The Lord (Rama) rendered such a vow futile and no one else (could).

Note—The term हि indicates the Supremacy of the Lord by His being able to break the vows of several others who are inferior to Him. (Sri Vadiraja).

कुंती तु तस्य हि मुनेर्वरतोऽजयत्तं रामः स कृष्णतनुवा स्वबलाज्जिगाय ।
तस्मिञ्छिवे प्रतिगते मुनिरूपकेच याहीति लक्ष्मणमुवाच रमापतिःसः ॥५२॥

52. Kunthi indeed was able to conquer (win his grace) him only through his boon. But Rama as also in His form as Krishna subdued him through His own strength.

After the departure of Siva in his own form as well as that of the sage (Doorvasa) the selfsame Lord of Ramā said to Lakshmana "come."

Note—The reference to Kunthi in this verse is in connection with her being deputed to look after the comforts of the sage Doorvasa who had agreed to stay in her father's house for Chaturmasya on the understanding that he would leave the moment he was dissatisfied. Kunthi by her loyal devotion was not only able to

extort a promise from the sage that he would never get angry towards her, but also got other favours. What Kunthi was able to achieve only through the favour of the sage, Rama as well as Krishna did through their own capacity. (Sri Vadirajaswami.)

एकांते तु यदा रामश्चक्रे रुद्रेण संविदं ।
द्वारपालं स कृतवांस्तदा लक्ष्मणमेव सः ॥५३॥
यद्यत्र प्रविशेत्कश्चिद्धन्मि त्वेति वचोब्रुवन् ।
तदंतरागतमृषिं दृष्ट्वामन्यत लक्ष्मणः ॥५४॥
दुर्वाससः प्रतिज्ञा तु रामं प्राप्यैव भज्यतां ।
अन्यथा त्वयशो रामे करोत्येष मुनिर्ध्रुवं ॥५५॥
राघवो घ्नन्नपि तु मां करोत्येव दयां मयि ।
इति मत्वा ददौ मार्गं स तु दूर्वाससे तदा ॥५६॥

53—56. When Rama was engaged in secret interview with Rudra, He had appointed Lakshmana as the door-attendant saying the words "Should any one enter here, I shall kill you." Seeing the sage who had come just during that time, Lakshmana thought (within himself): "the vow of Doorvasa will be broken only by his meeting Rama. Otherwise the sage is sure to bring bad reputation to Rama. Even if Rama should kill me, He would only be doing me a favour." With this thought only, he gave access to Doorvasa then.

स्वलोकगमनाकांक्षी स्वयमेव तु राघवः ।
इयं प्रतिज्ञाहेतुः स्यादिति हन्मीति सोऽकरोत् ॥५७॥

57. Raghava Himself desirous of going to His own abode (Vaikunta) and also desirous of enabling Lakshmana to reach his own place (Seshaloka), made this vow that he would kill, (thinking) that this vow would be a reason (therefor).

अत्यंतबंधुनिधनं त्याग एवेति चिंतयन् ।
याहि स्वलोकमचिरादित्युवाच स लक्ष्मणं ॥५८॥

58. Thinking abandonment to be tantamount to killing the dearest relation, he told Lakshmana "go at once to your own abode."

इत्युक्तः स ययौ जगद्भवभयध्वांतच्छिदं राघवं
ध्यायन्नाप च तत्पदं दशशतै-र्युक्तोमुखांभोरुहैः ।
आसीच्छेषमहाफणी मुसलभृद्दिव्याकृति लांगली
पर्यंकत्वमवाप यो जलनिधौ विष्णोःशयानस्यच ॥५९॥

59. Thus told, he went contemplating Rama who removes the darkness of fear of the worldly Samsara and attained to the abode of Rama (Vaikunta), being merged in his original form of the big-hooded Sesha-serpent with one thousand lotus-like faces, which in its divine image held the pestle and the plough, and which served as bed for Vishnu lying on the ocean.

अथ राघवः स्वभवनोपगतौ विदधे मतिं सहजनैरखिलैः ।
समघोषयच्च य इहेच्छति तत्पदमक्षयं सपदि मेत्विति सः ॥६०॥

60. Then Rama made up His mind to go to His own abode with all His subjects and He had it proclaimed that all those that wished to attain to His imperishable abode should at once go to Him

श्रुत्वा तु तद्य इह मोक्षपदेच्छवस्ते सर्वे समाययुरथातृणमापिपीलं ।
रामाज्ञया गमनशक्तिरभूत्तृणादेर्ये तत्र दीर्घभविनो न हि ते तदैच्छन् ॥६१॥

61. Having heard it, all those on this earth from a straw to an ant who wished for salvation came (to Ayodhya). By Rama's command even non-sentient things like straw obtained the power of mobility. Those that

were destined yet to live long here (on this earth) did not however wish it.

संस्थापयामास कुशं स्वराज्ये तैस्साकमेव च लवं युवराजमीशः । ६२॥
संस्थाप्य वालितनयं कपिराज्य आशु सूर्यात्मजोऽपि रघुवीरसमीपमायात्॥

62. In the midst of those people, the Lord established Kusa in His throne and made Lava the heir-apparent. Sugreeva also came to Rama soon having established the son of Vali in the kingdom of the monkeys.

अथाह वायुनंदनं स राघवः समाश्लिषन् ।
तवाहमक्षिगोचरः सदा भवामि नान्यथा ॥६३॥
त्वया सदा महत्तपः सुकार्यमुत्तमोत्तमं ।
तदेव मे महत्प्रियं चिरंतपस्त्वया कृतं ॥६४॥

63—64. Then Rama embracing the son of Vayu (Hanuman) said: I shall always remain visible to your eyes and never otherwise. The great penance, which is higher than the highest, has to be done by you always. Long penance done by you, it is, that gives Me great pleasure always.

दशास्यकुंभकर्णकौ यथा सुशक्तिमानपि ।
जघंथ न प्रियाय मे तथैव जीव कल्पकं ॥६५॥

65. Inasmuch as you though perfectly able did not kill Ravana and Kumbhakarna, only out of love for me, you shall live for the end of this Kalpa.

पयोब्धिमध्यगं च मे सुसद्मचान्यदेव वा ।
यथेष्टतो गमिष्यसि स्वदेहसंयुतोऽपिसन् ॥६६॥

66. Even with this body you will be able to go as you desire to My abode in the mid-ocean or to any other abode of Mine elsewhere.

यथेष्टभोगसंयुतः सुरेशगायकादिभिः ।
समीड्यमान सद्यशा रमस्व मत्पुरःसदा ॥६७॥

67. Attended with any kind of enjoyment as desired, and with your good fame praised by the minstrels of the king of Devas, enjoy yourself always before me.

तवेप्सितं न किंचन कचित्कदाचिदेव वा ।
मृषाभवेत्प्रियश्च मे पुनः पुनर्भविष्यसि ॥६८॥

68. Anything desired by you shall never at any time, to any extent, become futile. You shall become dear to Me at every Kalpa.

इतीरितो मरुत्सुतो जगाद विश्वनायकं ।
विधेहि पादपंकजे तवेश भक्तिमुत्तमां ॥६९॥

सदाप्रवर्धमानया तया रमेऽहमंजसा ।
समस्तजीवसंचयात्सदाधिका हि मेऽस्तु सा ॥७०॥

नमो नमो नमो नमो नतोऽस्मिते सदापदं ।
समस्तसद्गुणोच्छ्रितं नमामि ते पदं पुनः ॥७१॥

69—71. Thus told, the son of Maruthi said to the Lord of the universe : "Increase my devotion Oh Lord! and keep it steadfast at Thy lotus-feet. I shall without doubt delight in its constant increase from time to time. Let it always remain supreme for me among all the groups of souls (other than those fit for Brahma's place. Sri Vadiraja). Salutations to Thee! Let me always prostrate at Thy feet which excel in all auspicious attributes. I again prostrate at Thy feet."

इतीरिते तथेति तं जगाद पुष्करेक्षणः ।
जगाम धाम चात्मनस्तृणादिना सहैव सः ॥७२॥

72. Thus addressed, the lotus-eyed Lord told him "let it be so" and departed to His own abode even with the least straw and others.

खगा मृगास्तृणादयः पिपीलिकाश्च गर्दभाः ।
तदासुरुत्तमा यतो नृवानरास्तु किं पुनः ॥७३॥

73. When birds, beasts, asses and ants, and even straws etc. attained to their supreme divine forms, what to say of monkeys and men?

सदैव रामभावना त्सदासुतत्ववेदिनः ।
यतो भवंस्ततस्तुते ययुःपदं हरेस्तदा ॥७४॥

74. Inasmuch as by constant meditation upon Rama they had always retained real knowledge, therefore they then attained to the abode of Hari.

स तैः समावृतो विभुर्ययौ दिशं तदोत्तरां ।
अनंतसूर्य दीधितिर्दुरंतसद्गुणार्णवः ॥७५॥

सहस्रसूर्यमंडलज्वल त्किरीटमूर्धजः ।
सुनीलकुंतलावृतामितेंदुकांति सन्मुखः ॥७६॥

सुरक्तपद्मलोचनः सुविद्युदाभकुंडलः ।
सुहासविद्रुमाधरः समस्तवेदवाग्रसः ॥७७॥

दिवाकरौघ कौस्तुभ प्रभासकोरुकंधरः ।
सुपीवरोन्नतोरुसज्जगद्धरांसयुग्मकः ॥७८॥

सुवृत्तदीर्घपीवरोल्लसद्भुजद्वयांकितः ।
जगद्रिमध्यसंभृतः शरोऽस्य दक्षिणे करे ॥७९॥

स्वयंसतेन निर्मितो हतो मधुश्च कैटभः ।
शरेण येन विष्णुना ददौच लक्ष्मणानुजे ॥८०॥

सशत्रुसूदनो वधीन्मधोः सुतं रसाह्वयं ।
शरेण येन चाकरोत्पुरीं च माथुराभिधां ॥८१॥

75—81. Surrounded by them all, went to the northern direction, the (all pervading) Lord (shining) with the splendour of infinity of suns, who is like the ocean of infinite good attributes, with the hair of His head covered by a crown shining with the brilliance of thousand solar orbs, with His beautiful face surrounded by very dark hair, lustrous like infinite moon's rays with His eyes beautifully red like lotus, with His ear ornaments resplendent like lightning, with charming smile in His lips red like tender leaves, with all the Vedas on His tongue with His beautiful neck adding lustre to the Kaustubha pendent shining like multitudes of suns, with His two thick and long shoulders capable of supporting the whole universe, with His two illustrious arms which are round, long, and stout, bearing on his right hand the arrow which was raised by Himself churning the universe (i e., taking its essence) and with which Madhu and Kaitabha were killed by Vishnu and which He gave to Lakshmana's younger brother (Satrughna) and with which Satrughna killed the son of Madhu called Rasa and built the city called Mathura.

समस्त सारसंभवं शरं दधार तं करे ॥८२॥

82 He held in His hand the arrow which was created out of the essence of everything (*i.e.*, Vayu).

स वामबाहुना धनुर्दधार शार्ङ्गसंज्ञितं ।
उदारबाहु भूषणः शुभांगदःसकंकणः ।
महांगुलीयभूषितः सुरक्तपत्करांबुजः ॥८३॥

अनर्घ्यरत्नमालया वनाख्यया च मालया ।
विलासिविस्तृतोरसा बभार च श्रियं प्रभुः ॥८४॥

83—84. He held in His left hand the bow called Sarnga. The Lord, with invaluable arm-ornaments like Angada and Kankana and faultless hands red like lotus adorned by precious rings, bore the Goddess Sri Devi on His broad breast shining with the garland called Vanamala consisting of priceless gems.

सभूतिवत्सभूषणस्तनूदरे वलित्रयी ।
उदारमध्यभूषणो लसत्तटित्प्रभांबरः ॥८५॥
करींद्रमत्करोरुयुक्सुवृत्तजानुमंडलः ।
क्रमाल्पवृत्तजंघकः सुरक्तपादपल्लवः ॥८६॥
लसद्धरिन्मणिद्युती रराज राघवोऽधिकं ।
असंख्यसत्सुखार्णवः समस्तशक्तिसत्तनुः ॥८७॥

85—87. Adorned by Srivatsa, with the three rings in His slender stomach, with an excellent waist-band, wearing cloth shining with the lustre of lightning, with His thighs like the tusks of an elephant and yet soft, with the knees round, and the ankles gradually slender, and the feet red-like tender leaves, Raghava who is the ocean of immeasurable bliss and embodiment of all prowess, shone supremely above all like the colour of Indraneela-gem.

ज्ञानं नेत्राब्जयुग्मान्मुखवरकमलात्सर्ववेदार्थसारां
स्तन्वा ब्रह्मांडबाह्यांतरमधिकरुचा भासयन् भासुरास्यः ।
सर्वाभीष्टाभयेच स्वकरवरयुगेनार्थिनामादधानः
प्रायाद्देवाधिदेवः स्वपदमभिमुखश्चोत्तराशां विशोकां ॥८८॥

88. With knowledge centred in His two lotus-like eyes, with the essence of all Vedic truths emanating from

His lotus-like face, holding out with His two hands succour and desired happiness to His supplicants, the Lord of all Devas, Rama with resplendent face, proceeded in the northern direction which is free from misery, towards His own abode, illuminating the exterior and interior of the universe by His highly resplendent body.

दध्रे छत्रं हनूमान्स्त्रवदमृतमयं पूर्णचंद्रायुताभं
सीतासैवाखिलाक्ष्णां विषयमुपगता श्रीरिति ह्रीरथैका ।
द्वेधा भूता दुधाव व्यजनमुभयतः पूर्णचंद्रांशुगौरं
प्रोद्यद्भास्वत्प्रभाभा सकलगुणतनुर्भूषिता भूषणैः स्वैः ॥८९॥

89. Hanuman held the umbrella shining with the splendour of ten thousand full-moons and shedding (all round) nectar-like coolness. The selfsame Seeta, who with her frame composed only of all the auspicious attributes and shining with the brilliance of the rising Sun, had appeared decked with ornaments before all eyes in a single body (and had also disappeared subsequently), assumed now simultaneously the double bodies of Sri and Hri and waved on both sides fans white like the rays of the full-moon.

साक्षाच्चक्रतनुस्तथैव भरतश्चक्रं दधद्दक्षिणेन
आगात्सव्यत एव शंखवरभृच्छंखात्मकः शत्रुहा ।
अग्रे ब्रह्मपुरोगमाः सुरगणा वेदाश्च सोंकारकाः
पश्चात्सर्वजगज्जगाम रघुपं यांतं निजं धाम तं ॥९०॥

90. Bharatha, the existing embodiment of the Chakra (disc of Vishnu) just as (Durga was during Pralaya), holding it on the right side (of Rama), proceeded, while Satrughna, the existing embodiment of Sankha (conch), held the best of conches (Panchajanya), on the left side.

In front were the groups of Devas headed by Brahma and the deities presiding over the Vedas and the sacred Pranava *Om*, while the entire world followed behind Rama going to His own abode.

तस्य सूर्यसुतपूर्ववानरा दक्षिणेन मनुजास्तु सव्यतः ।
रामजन्मचरितानि तस्य ते कीर्तयंत उच्चैर्द्रुतं ययुः ॥९१॥

91. On His right side the monkeys headed by the son of Soorya (Sugreeva), and on the left the human beings quickly proceeded chanting loudly the deeds of His (Vishnu's) in His Avatar as Rama.

गंधर्वैर्गीयमानो विबुधमुनिगणैरब्जसंभूति पूर्वैः
वेदोदारार्थवाग्भिः प्रणिहितसुमनाः सर्वदास्तूयमानः ।
सर्वैर्भूतैश्च भक्त्या त्वनिमिषनयनैः कौतुकाद्वीक्ष्यमाणः
प्रायाच्छेषगरुत्मदादिकनिजैः संसेवितं स्वं पदं ॥९२॥

92. With the heavenly minstrels singing, and the groups of Devas and Rishis headed by Brahma always praising Him by utterances sublime with the ideas of the Vedas, with the scattering of flowers (from above), and being gazed at wonderfully by all the beings with their eyes never even winking out of devotion, (He) proceeded to His own abode where His attendants Sesha, Garuda and others serve Him devoutly.

The Lord gradually ascended the skies while Brahma, Rudra, Garuda, Sesha and others extolled in detail his auspicious attributes, and they (the birds etc.) which followed him then assumed heavenly bodies.

ब्रह्मरुद्रगरुडः सशेषकैः प्रोच्यमानसुगुणोरुविस्तरः ।
आरुरोह विभुरंबरं शनैस्ते च दिव्यवपुषोऽभवंस्तदा ॥९३॥

अथब्रह्मा हरिंस्तुत्वा जगादेदं वचो विभुं ।
त्वदाज्ञया मया दत्तं स्थानं दशरथस्य हि ॥९४॥
मातॄणांचापि तल्लोक स्त्वयुताब्दादितोऽग्रतः ।
अनर्हायास्त्वयाज्ञप्ता कैकेय्या अपिसद्गतिः ॥
सूत्वा तु भरतं नैषा गच्छेत निरयानिति ॥९५॥
तथापि सा यदावेशाच्चकार त्वय्यशोभनं ।
निकृतिर्नाम सा क्षिप्ता मया तमसि शाश्वते ॥९६॥
कैकयी तु चलाँल्लोकान्प्राप्ता नैवाचलान्कचित् ।
पश्चाद्भक्तिमती यस्मात्वयि सा युक्तमेव तत् ॥९७॥
मंथरा तु तमस्यंधे पातिता दुष्टचारिणी ।
सीतार्थं येत्वनिंदंस्त्वां ते च याता महत्तमः ॥९८॥
प्रायशो राक्षसाश्चैव त्वयि कृष्णत्वमागते ।
शेषा यास्यन्ति तच्छेषा अष्टाविंशे कलौ युगे ॥९९॥
गते चतुःसहस्राब्दे तमोगांस्त्रिशतोत्तरे ॥१००॥
अथ ये त्वत्पदांभोजमकरंदैकलिप्सवः ।
त्वया सहागतास्तेषां विधेहि स्थानमुत्तमं ॥१०१॥
अहं भवः सुरेशाद्याः किंकरास्म तवेश्वर ।
यच्च कार्यमिहास्माभि स्तदप्याज्ञापयाशु नः ॥१०२॥

93—102. Thereafter Brahma after praising Hari spoke these words to the Lord: "By your command, Dasaratha has been given by me his due place. Your mothers had been given the same place even one thousand years before this. Even to undeserving Kaikeyi, good place has been given under your command, so that having indeed begotten Bharatha she should not go to the places of punishment. But that Asuri named Nikrithi through

whose spirit she did harm to you has been cast by me in eternal hell.

Kaikeyi has attained only to transient worlds (*i. e.* from which there is return) and never to permanent ones (*i. e.*, from which there is no return). This is only proper inasmuch as she became devoted to you subsequently (*i. e.*, after the disappearance of the evil spirit).

Manthara of wicked character has been thrown into the eternal hell. Those who reviled you on account of Seeta and most of the Rakshasas also have gone to permanent hell. Some of them (Rakshasas) will go during your incarnation as Krishna. The rest of them will become the goers of hell at the expiry of four thousand and three hundred years of the 28th Kaliyuga.

And to those who have accompanied you desirous of tasting only the fragrance of your lotus feet, give them superior places.

Myself, Rudra, and other Devas are Thy servants. Oh Lord! command us soon as to what has yet to be accomplished by us here.

Note:—Kaikeyi, though naturally good, had through the evil influence of two Asuri spirits stood in the way of Rama's coronation. Sri Vadirajaswami points out that two evil influences are always necessary to prompt a soul into bad deeds, one to influence internally through the mind, and the other to direct from outside by evil advice. The evil influence from inside was due to the Asuri spirit of Nikrithi, as otherwise outside advice however strong could not persuade a naturally well disposed soul to act up to it. The outside evil influence was done by Manthara, another Asuri-spirit in flesh and blood.

इत्युदीरितमाकर्ण्य शतानंदेन राघवः ।
जगाद भावगंभीरं सुस्मिताधरपल्लवः ॥१०३॥

जगद्गुरुत्वमादिष्टं मया ते कमलोद्भव ।
गुर्वादेशानुसारेण मयादिष्टा च सद्गतिः ॥१०४॥

अतस्त्वया प्रदेया हि लोका एषां मदाज्ञया ।
हृदि स्थितं च जानासि त्वमेवैक स्सदा मम ॥१०५॥

103—105. Hearing these words spoken by Brahma, Raghava spoke words of sublime thoughts, with smile on His lips resembling tender leaves.

Oh lotus-born one! world-teachership has been ordained by me to you. Good destiny for these has been ordered by me only in accordance with the wishes of such a Guru. Therefore by my command, those deserve to be given proper places by you. You are the only person who always understands my heart's wish.

इतीरितो हरेर्भावं विज्ञानी कंजसंभवः ।
पिपीलिकातृणांतानां ददौ लोकाननुत्तमान् ॥१०६॥

वैष्णवान्संततत्वाच्च नाम्नासांतानिकान्विभुः ।
ते जरामृतिहीनाश्च सर्वदुःखविवर्जिताः ।
संसारमुक्ता न्यवसंस्तत्र नित्यसुखाधिकाः ॥१०७॥

106—107. Thus told, the lotus-born Lord (Brahma) who understands correctly Hari's intentions, awarded to all, from an ant even to a straw, supreme worlds of Vishnu called Santhanikas because of their permanence. They (who had thus gone with Rama) became released from rebirth and therefore were free from old age or death and devoid of all misery, and lived therein enjoying their supreme innate bliss.

ये तु देवा इहोद्भूता नृवानरशरीरिणः ।
ते सर्वेस्वांशितामृप्रस्तन्मैंदविविदाहते ॥१०८॥

असुरावेशतस्तौ तु न राममनुजग्मतुः ।
पीतामृतौ पुरा यस्मान्ममृतुर्न च तौ तदा ॥१०९॥
तयोश्च तपसा तुष्टश्चक्रे तावजरामरौ ।
पुरा स्वयंभूस्तेनोभौ दर्पादमृतमंथने ॥११०॥
प्रमह्यापिबतां दैवै र्दैवांशत्वादुपेक्षितौ ।
पीतामृतेषु देवेषु युद्ध्यमानेषु दानवैः ॥
तैर्दत्तमात्महस्ते तु रक्षायै पीतमाशु तत् ॥१११॥
तस्माद्दोषादापतु स्तावसुरंभावमूर्जितं ॥११२॥

108—112. Those Devas who had been born here with the bodies of men and monkeys, all of them returned to their original bodies, excepting Mainda and Vivida. They had not followed Rama on account of Asura spirit in them. Because they had drunk the nectar before, they had not also died then. The self-born (Brahma) pleased with their penance had formerly made them immune from old age and death. Therefore from pride they had drunk (the nectar) wrongfully at the time of the churning of nectar, and it was overlooked by the Devas because of their divine origin.

When the Devas were fighting the Danavas, after drinking nectar, the bowl containing nectar was given by them into their hands for protection and it was drunk (by them) then. On account of that transgression these two attained to wicked Asura forms.

अंगदः कालतस्त्यक्त्वादेहमाप निजां तनुं ।
रामाज्ञयैव कुर्वाणो राज्यं कुशसमन्वितः ॥११३॥

113. Angada, under Rama's command only, ruled the (monkey) kingdom, along with Kusa, and in course of

time gave up his body and assumed his original form (*i. e.*, of Chandra).

विभीषणश्च धर्मात्मा राघवाज्ञापुरस्कृतः ।
सेनापतिर्धनेशस्य कल्पमावीत्स राक्षसान् ॥११४॥

114. The noble souled Vibheeshana with due respect to Rama's command, became the commander of Kubera's army and protected the Rakshasas (*i. e.*, his followers) for a Kalpa.

रामाज्ञया जांबवांश्च न्यवसत्पृथिवीतले ।
उत्पत्त्यर्थं जांबवत्यास्तदर्थं सुतपश्चरन् ॥११५॥

115. As directed by Rama, Jambavan also lived on this earth for the birth of his daughter Jambavati making austere penance therefor.

अथोरघूणां प्रवरःसुरार्चितः स्वयैकतन्वा न्यवसत्सुरालये ।
द्वितीयया ब्रह्मसदस्यधीश्वरस्तेनार्चितोऽथापरयानिजालये ॥११६॥

116. Thereafter the foremost of the Raghus (Rama) lived in one of His own forms in the abode of the Devas, being worshipped by them and in His second form stayed in the assembly hall of Brahma being worshipped by him as Supreme Lord, and in a third form in His own abode.

तृतीयरूपेण निजंपदं प्रभुंव्रजंतमुच्चैरनुगम्य देवताः ।
अगम्यमर्यादमुपेत्य च क्रमाद्विलोकयंतोऽतिविदूरतोऽस्तुवन् ॥११७॥

117. The Devas, after following the Lord who was proceeding to His own abode through His third form and after reaching the furthest limit of their access stopped away gradually at a great distance, looking on and praising Him loudly.

ब्रह्मामरुन्मारुतसूनुरीशः शेषोगरुत्मान्हरिजः शक्रकाद्याः ।
क्रमादनुव्रज्य तु राघवस्य शिरस्यथाज्ञां प्रणिधाय निर्ययुः ॥११८॥

118. Brahma, Maruth (chief Vayu), the son of Vayu (Hanuman), Siva, Sesha, Garuda, Kama, Indra, (Daksha,) and others followed one after another and after taking leave of Rama returned.

स्वं स्वं च सर्वे सदनं सुरा ययुःपुरंदराद्याश्च विरिंचपूर्वकाः ।
मरुत्सुतोऽथो बदरीमवाप्य नारायणस्यैव पदं सिषेवे ॥११९॥

119. The Devas headed by Brahma, Purandara, and others all proceeded to their own abodes. The son of Maruth (Hanuman) after proceeding to Badari stayed there only for worshipping the feet of Narayana (as Vedavyasa).

समस्तशास्त्रोद्धरितं हरेर्वचो मुदा तदा श्रोत्रपुटेन संभरन् ।
वदंश्च तत्वं विबुधर्षभाणां सदा मुनीनांच सुखं ह्युवास ॥१२०॥

120. Listening always through his ears with delight to the words of Hari full of the settled views of the Sastras, and himself always expounding those truths to the chiefs among the Devas and the Rishis, he lived there happily.

रामाज्ञया किंपुरुषेषु राज्यं चकार रूपेण तथापरेण ।
रूपैस्तथान्यैश्च समस्तसद्मन्युवास विष्णोः स्सततं यथेष्टं ॥१२१॥

121. Through another similar form he ruled the kingdoms in the continents of Kimpurusha under Rama's command and through other similar forms he lived also permanently in all the abodes of Vishnu just as he desired.

इत्थं स गायंच्छतकोटिविस्तरं रामायणं भारतपंचरात्रं ।
वेदांश्चसर्वान्सहितब्रह्मपूत्रान्व्याचक्षाणो नित्यसुखोद्धरोऽभूत् ॥१२२॥

122. Thus chanting Ramayana, Bharatha and Pancharathra comprising one hundred crores of verses and expounding all the Vedas along with Brahmasutras, he beoame filled with eternal bliss.

रामोऽपि सार्धं पवनात्मजेन सत्सीतया लक्ष्मणपूर्वकैश्च ।
तथागरुत्मत्प्रमुखैश्च पार्षदैः संसेव्यमानो न्यवसत्पयोऽब्धौ ॥१२३॥

123. Rama also, along with Hanuman, Seeta, Lakshmana, and others, and also other attendants headed by Garuda, lived in the ocean of milk receiving worship (from these).

Note:—It must be understood according to Janardhana Bhatta that though Lakshmana and others were said to have attained to their original forms, still by their desire they retained these forms for service of Rama. But Sri Vadirajaswami interprets this as meaning those who followed the two different paths of Sesha and Garuda, because distinct references are made to Lakshmana and Garuda in the previous verse, and Lakshmana is an incarnation of Sesha, and also because otherwise it would be inconsistent with the previous statement that all the Devas who had incarnated with Rama had reverted to their original forms.

कदाचिदीशः सकलावतारानेकं विधायाहिपतौ च शेते ।
पृथक्त्वसंव्यूह्य कदाचिदिच्छया रेमे रमेशोऽमितसद्गुणार्णवः ॥१२४॥

124. Sometimes the Omnipotent Lord rests on the king of serpents by merging all His incarnations in one and sometimes the Lord of Ramā who is like the ocean of good attributes, amuses Himself by making them in separate order according to His will.

इत्यशेषपुराणेभ्यः पंचरात्रेभ्य एव च ।
भारताच्चैव वेदेभ्यो महारामायणादपि ॥१२५॥
परस्परविरोधस्यहानान्निर्णीयतत्त्वतः ।
युक्त्या बुद्धिबलाच्चैव विष्णोरेव प्रसादतः ॥१२६॥

बहुकल्पानुसारेण मयेयं सत्कथोदिता ।
नैकग्रंथाश्रया तस्मान्नाशंक्यात्र विरुद्धता ॥१२७॥

125—127. This sublime story has been told by me with reference to the various kalpas, by collaborating from all the Puranas, Pancharathras, Bharatha, Vedas, and the Maha Ramayana, and by reconciling the various contradictions therein, and by settling the truths therein with the aid of reason, intellect, and all solely by the grace of Vishnu. No inconsistency need be apprehended therein by reason of its non-dependence upon any single book.

क्वचिन्मोहायासुराणां व्यत्यासः प्रतिलोमता ।
उक्ता ग्रंथेषु तस्माद्धि निर्णयोऽयं कृतो मया ॥१२८॥
एवं च वक्ष्यमाणेषु नैवाशंक्या विरुद्धता ।
सर्वकल्पसमश्चायं पारंपर्यक्रमः सदा ॥१२९॥

128—129. In some works different versions (either in respect of time or person) have been stated for the delusion of the Asuras and also different interpretations (have been given in some others). Therefore this settlement of truths has been made by me.

The same consistency must be understood also in respect of what follows, as applying to all the kalpas and as applying to the order of creation.

पुंव्यत्यासेन चोक्तिः स्यात्पुराणादिषु कुत्रचित् ।
कृष्णामाह यथा कृष्णो धनंजयशरैर्हतान् ॥१३०॥
शतं दुर्योधनादींस्ते दर्शयिष्य इति प्रभुः ।
भीमसेनहतास्ते सुज्ञायंते बहुवाक्यतः ॥१३१॥
विस्तारे भीमनिहताः संक्षेपेऽर्जुनपातिताः ।
उच्यंते बहवश्चान्ये पुंव्यत्याससमाश्रयात् ॥१३२॥

विस्तारे कृष्णनिहता बलभद्रहता इति ।
उच्यंते च क्वचित्कालव्यत्यासोऽपि क्वचिद्भवेत् ॥१३३॥

यथा सुयोधनं भीमः प्राहसत्कृष्णसन्निधौ ।
इति वाक्येषु बहुषु ज्ञायंते निर्णयादपि ॥१३४॥

अनिर्णये तु कृष्णस्य पूर्वमुक्ता गतिस्ततः ।
व्यत्यासास्त्वेवमाद्याश्च प्रातिलोम्यादयस्तथा ॥१३५॥

दृश्यंतेभारताद्येषु लक्षणग्रंथतश्च ते ।
ज्ञायंते बहुभिर्वाक्यै निर्णयग्रंथतस्तथा ॥१३६॥

तस्माद्धि निर्णयग्रंथानाश्रित्यैव च लक्षणं ।
बहुवाक्यानुसारेण निर्णयोऽयं मया कृतः ॥१३७॥

130—137. In some Puranas the variation as to personages appears, as for instance when the Lord Krishna is said to have told Draupadi that He would show her one hundred of Duryodhana and others killed by the arrows of Arjuna. But it is seen from several (other) texts that they had been killed by Bheemasena. What is said briefly in a few books as killed by Arjuna is said in detail in many books as killed by Bheemasena. Similarly several differences as to personages or incidents also appear.

What is said in many books as killed by Krishna is said in a few as killed by Balabhadra.

In some works the variation as to time also occurs, as for instance when (it is said) that Bheema laughed at Duryodhana in Krishna's presence, it is seen from several utterances and also after settlement of truth, (that it was after Krishna's departure). In the absence of such settlement, it would appear that it (laughing) was before Krishna's departure, which is therefore unacceptable

variation. Similarly also other variations as to incidents etc. are seen in Bharatha and other works. They must be found out (after sifting) from the Lakshana works, other numerous sayings, and from the Nirnaya works (such as Brahmasutras and Pancharatras). Therefore this authoritative treatise has been written by me with reference to the Nirnaya and Lakshana works and also in accordance with other numerous sayings.

उक्तं लक्षणशास्त्रे च कृष्णद्वैपायनोदिते ।
त्रिभाषां यो न जानाति रीतीनां शतमेव च ॥१३८॥
व्यत्यासादीन्सप्तभेदान्वेदाद्यर्थं तु यो वदेत् ।
स याति निरयं घोरमन्यथाज्ञानसंभवं ॥१३९॥

138—139. It is said in the Lakshana work written by Krishnadwaipayana that any one who expounds the meanings of Vedas without knowing the three modes of interpretation, one hundred ways of annotation, and the seven kinds of differences, goes to eternal hell, which is the resort of those of perverted understanding.

इत्यन्येषु च शास्त्रेषु तत्रतत्रोदितं बहु ।
व्यत्यासः प्रातिलोम्यं च गोमूत्रीप्रघसस्तथा ॥१४०॥
उक्षणः सुधरः साधुः सप्तभेदाः प्रकीर्तिताः ।
इत्यादिलक्षणान्यत्र नोच्यंतेऽन्यप्रसंगतः ॥१४१॥

140—141. The same thing has been stated in detail in several other works also here and there. The seven kinds of differences are stated to be Vyathyasa, Pratilomya, Gomoothra, Praghasa, Ookshna, Sudhara and Sadhu, but these are not dealt with here as being irrelevant.

Note—Sri Vadirajaswami explains in his commentaries each one of these in detail by specific references. The curious reader is referred to it.

अनुसारेण तेषां तु निर्णयः क्रियते मया ।
तस्मान्निर्णयशास्त्रत्वाद्ग्राह्यमेतद्बुभूषुभिः ॥१४२॥

142. This Nirnaya (authoritative exposition) has been made by me in accordance with them. Being therefore a Nirnaya treatise, this deserves acceptance by the seekers after knowledge.

इतीरिता रामकथा परा मया समस्तशास्त्रानुसृतेर्भवापहा ।
पठेदिमां यः शृणुयादथापि वा विमुक्तबंधश्चरणं हरेर्व्रजेत् ॥१४३॥

143. Thus this sublime story of Rama which destroys Samsara has been narrated by me in accordance with all the Sastras. He who reads this or listens to it, goes to the feet of Hari, after release from bondage (of samsara).

इति श्रीमदानंदतीर्थ भगवत्पादाचार्यविरचिते
श्रीमन्महाभारततात्पर्यनिर्णये श्रीरामचरिते
उत्तरकांडकथानिरूपणं नाम नवमोऽध्यायः ॥९॥

॥ श्रीकृष्णार्पणमस्तु ॥

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